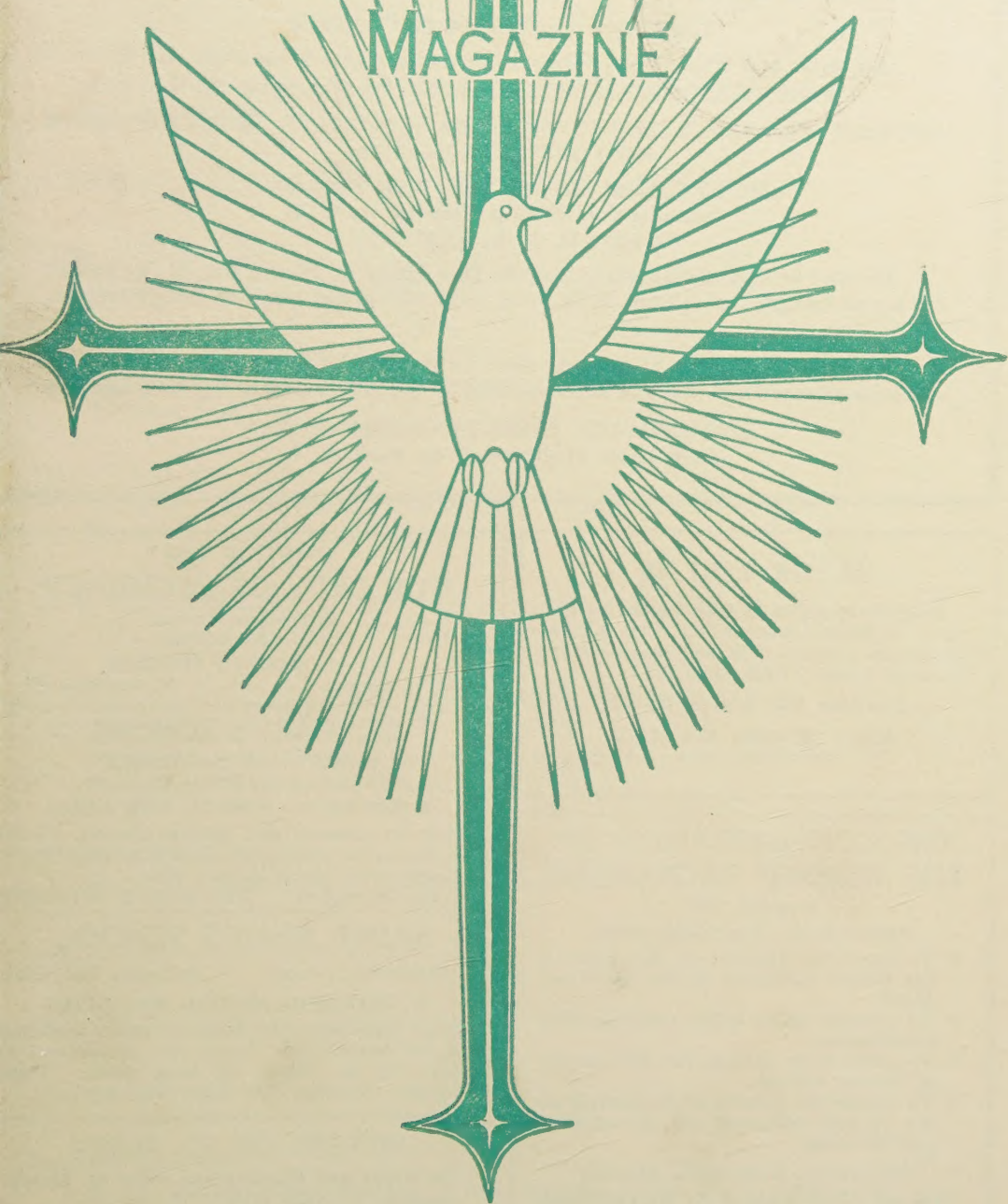


THE
HOLY CROSS
MAGAZINE



OL. LXVIII, No. 1

25 CENTS

JANUARY 1957

The Holy Cross Magazine

Published Monthly

By the

ORDER OF THE HOLY CROSS

The Father Superior, O. H. C., Editor

Editorial and Executive Offices: Holy Cross Press, West Park, N. Y.

Publication Office: 70 W. Cedar Street, Poughkeepsie, N. Y.

**ADDRESS ALL CORRESPONDENCE, MANUSCRIPTS, SUBSCRIPTIONS
AND REMITTANCES to:**

HOLY CROSS MAGAZINE, West Park, N. Y.

Subscription \$3.00 a Year in U. S. A.

Outside U. S. A. \$3.25 a Year

Entered as second-class matter at the Post Office at West Park, N. Y., under the act of Congress of August 24th, 1912, with additional entry at Poughkeepsie, N. Y.

Request for Change of Address must be received at West Park, N. Y., four weeks in advance and must be accompanied by the Old as well as the New address.

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January, 1957

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GOING UP TO JERUSALEM

See the Gospel for the First Sunday after Epiphany — St. Luke ii:41.

The Holy Cross Magazine

Jan.



1957

Examen

BY INES SLATE

HE WAS A TALL, proud man and he walked into St. Timothy's with the firm, ringing step befitting one who has successfully conquered his own small world. He paused beside a pew, then genuflected deeply before entering, secretly a little sorry that St. Timothy's was empty and there was no one present to note the genuflection—or to resent it.

He knelt, waved his right hand in an airy Sign of the Cross and plunged headlong into the Our Father, arriving at the Amen in precisely eighteen seconds. Then, still with the decisive assurance that characterized his every action, he reached into a pocket and produced a small St. Augustine's Prayer Book. He sighed a little, disliking the task he'd set himself, anxious to be done.

Let's see now, he thought. Penance. That would be page 124. He skimmed lightly over the preparatory pages and went to work at once on the uncomfortable business of sin.

Since my last Confession it has been — what? A month? Six weeks? Let's think back a little. It was *cold* in Church that day, and snowing outside, with great drifts of snow piled high against the buildings. That

would make it at least — at least *three* months. Oh, it just *couldn't* be. Ridiculous. Better leave it at six weeks. After all, Father wasn't going to split hairs. Besides which, he'd never know the difference. Sounded much better, too. Yes, let's say six weeks, give a little, take a little.

So that's settled. Now, sins. What's first here? Pride. Well, n-o-o-o-o. You couldn't really say he'd been exactly proud. Of some things, perhaps a little, but then a man needed to recognize his own worth. He wasn't *too* proud. No. Might as well just skip that category.

What else? Profanity. Well, I guess I have used a little, here and there. You can't very well help it, though. Pressure and all that sort of thing. I'd better put down profanity — a — a — oh, a couple of times ought to cover it.

He sighed deeply. Really, a revolting business, Confession. He ruffled the pages.

Well! Will you look at *that!* All those questions, have you thus and have you so and then, suddenly, *how many* lies have you told? How many, indeed. As if they just knew you had. But then — it doesn't really

matter. Everybody does. Just as well admit that I have, too. Come to think of it, a couple of them were whoppers. But I'm sure Father wouldn't want me to go into a lot of unnecessary detail.

Anything else, I hope not? Oh, anger. So who doesn't get angry? And I must say I was certainly within my rights, too. Some situations would try the patience of a saint. Oh, yes, I've been angry. And how.

Impatience? But of course. You mean they actually think that's a *sin*? If they do, I might as well confess it. Why shouldn't I be impatient, though? The way those fools at the office waste time and procrastinate . . .

Surely, this *must* be all? Oh, well . . . I hardly need mention that Ember Day. After all, we were dining out.

And . . . he flipped the pages lazily, reflectively. Oh, no, not *that*. No. I'm sure it must have been a venial sin, anyway. You don't have to confess the venial ones. It must be venial. It's just *got* to be. Best thing to do is to forget it.

Oh, but surely, surely, this must be the end; there couldn't very well be more. He frowned over the pages. Well . . . no . . . not really . . . it scarcely counts . . . I simply wasn't thinking at the time . . . Oh, that's *enough*! After all, I *am* here. I *am* making a Confession. I am *not* having the horrors at the mere thought of Confession like some Episcopalians I could mention. The Rule simply asks for Confession. It doesn't say you have to beat yourself half to death over it. Besides, nobody's perfect.

With a sigh of relief he sat back comfortably in the pew, rubbing his knees. Where was Father, anyway? Oh, well, he'd probably be along in a moment or two. Might as well sit back and relax and visit the Blessed Sacrament while he was waiting. He smiled at the tiny flame aglow on the Altar and settled back with a self-satisfied and luxurious sense of outstanding virtue.

The Church grew in silence and in darkness around him. One pale light gleamed serenely above the Lectern. The steady gentle radiance of the Sanctuary Lamp seemed to come alive; it moved as in a breeze and, involuntarily, the lovely lines of his

favorite hymn floated through his mind
"Breathe on me, Breath of God . . ."

Breath of God . . . Breath of God . . . Living Breath of the Holy Spirit descending set the soul afire . . . the same Divine Breath that had breathed into being a heaven and an earth, that had breathed order out of chaos, and man out of clay. The Breath of God that had brought man into being, put him perfect, completely happy man . . . Why had man ever left that idyllic state? Why had man been disobedient? If only I'd been given such a chance, he thought, enviously. I wouldn't have been such a fool. I wouldn't . . .

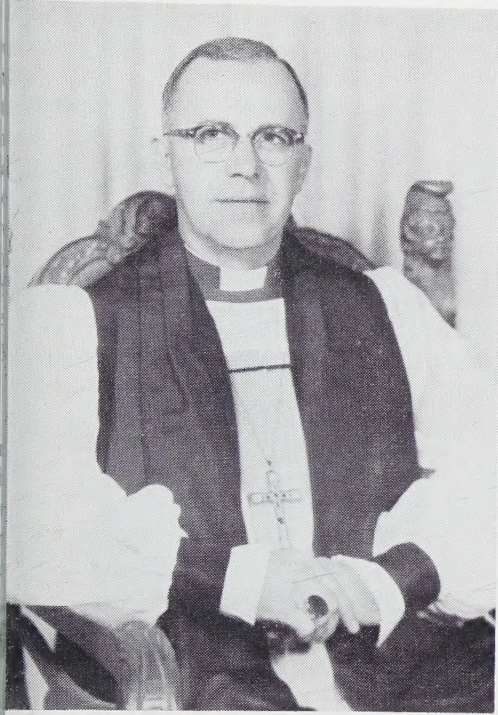
And then he saw it. Far off, in the distant corner half hidden behind the prayer cushions, two baleful eyes watched him. Satan. He was cold with terror and, in the next instant, amused. Fool thing scared me half to death. Some sort of animal . . .

The creature moved, darkness against darkness, evil eyes watching him. It was a very small thing, anyway. A rat? A kitten? There was something strange and unknown about it, something somehow frightening.

That's what sin is really like, he thought, surprised, small, and evil, and frightening. Very small but completely deadly. And this — and this time it was a genuine horror — that's what the first sin was like, the disobedience, the — the — pride, in Eden. The very first sin. And — it's still here. It's — still alive. It's — it's *mine*.

He began to see it, to understand it, the first small deadly sin, poisoning Eden, sneaking and crawling out of the Gates behind the fallen man, following, hounding him down the centuries.

It had followed them all . . . it had plagued Moses and hounded Jacob . . . it had writhed in obscene pleasure over David's sin . . . it had backed splitting and snarling away from the fiery words of Isaiah. That same, small, deadly thing had been cradled in palace, smilingly condoned by kings and princes, graciously received in the very best societies. Popes had recognized it; Luther had thrown an ink well in fury at its force; schism and heresy, blasphemy and sacrilege had been its food. Many had given their very lives, fighting



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RT. REV. CHANDLER STERLING
PRIEST ASSOCIATE OF THE ORDER

Who was Consecrated Bishop of Montana
on October 30, 1956

ing it, but it had hidden away, hidden well in the darkest corners of men's souls. It had bled in lustful, depraved gloating at the foot of a Cross; it had shrieked with hideous delight at the brutal murder of Love Incarnate.

But then . . . that wasn't the end of the story. After the Cross had come the Resurrection. That filthy power had been broken forever. Fallen man had been raised, the sons of darkness and depravity had been made the adopted sons of God. Out of the hopeless dark had come the Unquenchable Light. The very Breath of God had indeed breathed on them . . . the very glory of God had shone in their hearts and the love of God had been made manifest. Now man had weapons. Faith and prayer and Sacraments

and the unending, day by day, moment by moment Presence of Christ with him and within him. Now man had begun to know the saving Love of God, so that now man might dare hope that, someday, he'd meet Him, Face to face . . .

Oh, no. That must not be, either. That was frightening, too. That would be too terrible, wouldn't it? To stand in that Light? To look up into that Face? What, oh what would that be like?

No; oh no. You couldn't possibly look up on the Face of God. And yet, if you did—what would you see? It would be a Face you'd never seen before — yet you'd recognize It instantly. There would be so much in that Face so completely beyond all comprehension — and there'd be something of everything you'd ever truly loved. So terrible that Face would be, so frightening — and so gentle, so compassionate, so filled with Love. At once beyond all human knowing, and yet so long known. And, as you were recognized by Him, you would in turn begin to recognize yourself . . .

There was a sudden sound, a flurry of soft movement, and he was back in St. Timothy's. He seemed to have returned, to have come back from some very great distance. The Church looked almost unreal. No, it looked Real. Far more Real than it had ever looked before.

Something brushed against him and he looked down into two small yellow eyes. Why, it was only a lost kitten, after all. He looked up again and realized that Father was sitting patiently behind the Altar rail, serenely contemplating the Cross. Now when had *he* come in?

He shivered and stood, rather uncertainly. The kitten purred and rubbed against his legs. He looked down at it in horror. "You've shown me my sins," he whispered to it, "my darling, lovely, filthy sins . . ."

With a sudden rush of motion he left the pew and walked rapidly to the Altar, his stride that of a man bent on urgent business. He knelt.

"Bless me, Father, for I have sinned . . . Father, it is *at least* three months since my last Confession . . ."

A Letter From Sister Hilary, C.H.N.

The Convent of the Holy Name,
Malvern Link
Worcestershire
May 14th, 1956

Dear Father Atkinson,

You know I have not the pen of a ready writer—also I am very conscious of the many things which were left undone or done badly.

However! I will endeavour to write a short account.

It is very interesting to me to look back over the 20 years and to compare the mission as it was in 1936 and as it is in 1956.

I shall never forget that first trek—there were no roads after Buyedu in those days or jeeps or land rovers. The carriers had received orders to carry me all the way. I rode in a "sitting up" hammock which was carried on the heads of 4 men. They charged through creeks and swamps up hill and down dale for 8½ hours until at last we reached Bolahun and up to the tiny wooden Church for a Thanksgiving and blessing by Fr. Whittemore. I then rode up to the Convent, for Headman Vani insisted on me being carried right up to the Convent.

There was no Doctor on the mission at that time so very little medical work was being done.

I helped in St. Agnes School—teaching the beginners and looking after any illness amongst the boarders. St. Agnes Girls School had no cement dormitories, but just two mud and palm thatched houses. The girls wore red head ties on Sundays, otherwise there were no uniforms. There was no Dining Hall and the children ate their rice with their fingers—as is the usual native custom. Now they have a Dining Hall and spoons, plates and uniforms for week days and Sundays.

The work amongst the Kisi tribe was in its early stage. Apart from the Evangelists, the school children and a family in a village nearby, there were no Christians.

I was given the 3 Catechumen women to instruct and a handful of Hearers. A few

months later I prepared a very sick woman for her Baptism and a month later she died. I went on trek to the Kisi towns of Gelema, Kpendembu and Kondo Bengu.



SISTER HILARY, C. H. N.

In 1944 we started an outstation in Foya Dundu with a resident School Teacher and Evangelist. So there was a service on Sunday and a weekly class for the Hearers. After 3 years of instruction the town Chief and his wife and several others came over to Bolahun Church and received the cross of the Catechumenate. After a further 3 years of instruction I was sent to Foya Dundu to give them the final preparation for Baptism. I stayed there for a week giving them two instructions daily. Then on Saturday, Fr. Parsell came and heard their confessions and they were Baptized before Mass on Sunday. The Chief and his wife received the Church's blessing on their marriage and made their promises—also another man and his wife.

After I had been at the Mission for six months, Dr. Joan Clatworthy came to work at St. Joseph's Hospital. She needed help so I was sent down to do it. So began my work at the hospital. My first work was in the wards—overseeing the dressings—taking temperatures, respirations and pulses—also seeing that the relations of the patients brought them their food. When a patient was first brought to the hospital the rela-

tives came in great numbers, but in cases of long illness they had a way of all going and leaving the poor patient without any food.

Dr. Joan became ill after she had been with us a month, she was ill on and off for a year; so she left us. She very kindly taught me how to dispense before she left and I had some experienced Dressers to help me with the various accident cases, etc., which continued to come in even though there was no Doctor. Falls from a palm tree were the most common of the accidents and it was amazing how little was the injury in those who weren't killed outright.

Gun shot wounds were another form of accident we had to deal with. Two cut throats and a woman badly shocked by lightning were among our cases. One day we had two little boys brought to us who had been badly mauled by a baboon. Once or twice we had smallpox to nurse—fortunately they were not very serious cases. People came in from the surrounding country to be vaccinated.

In 1938 Dr. Fowler came to help us for a year—then after two months Dr. Seldon came to our assistance for about two years. Dr. Veatch was at the Mission from 1941 to 1944, mainly to deal with Sleeping Sickness in Bolahun and surrounding country.

I went home in 1941 to return in 1944. From November 1944 to 1951 there was not a doctor at the Mission—so we had to carry on as best we could. During that time a small amount of penicillin was brought out to the Mission. We gave a course of injections to 5 very bad cases with almost miraculous results. One of whom was a very young woman who was almost eaten away by Yaws. It arrested it at once and soon she was completely healed.

A little later the people of Vahun where we have an outstation school and Evangelist, asked the Prior to send someone to give them some medical treatment—so I was the one sent. Vahun is in Mende country a day and a half walk from the Mission. I set off escorted by carriers with a hammock, bed bag, chop box and a hurricane lantern. A violent thunderstorm overtook us on the way and we had to take shelter in a little town until it was over. Then we took to the

trail again. The trail by this time was a running stream, so it was rather hard walking. We slept the night in a town which was on the top of a very steep hill. We set off again at 6 a.m. and soon came to a very dense forest. The storm had blown down two giant trees which were across the trail, the carriers with their cutlasses had to make a fresh trail, even so it meant climbing over the branches which were swarming with ants.

It took us about 6 hours to get through the forest and then about another 2 hours to reach Vahun. That evening, as the sun was setting a crowd of sick folk were brought to us, many of them so sick that they had to be carried in a hammock. Matthew one of the dressers had fitted up one of the mission houses as a dispensary. After some prayers we began to see them one by one. We had 50 patients that night and we gave a course of penicillin to some others. I stayed there for 3 days. The morning I was leaving we heard a great sound of wailing and crying coming from the town. A small boy had gone to the river to wash a penny someone had given him and an alligator had seized him in its mouth and swam off with him down the river. The hunters were called out but the boy was never seen again. We stayed for a night at one of the towns and reached the Mission the following afternoon.

In the Autumn of 1951, Dr. Beasley came out to the Mission and very soon the work at the hospital began to grow and develop by leaps and bounds. The "Seldon Ward" was enlarged for a surgical ward and the dispensary was also enlarged and later on a new laboratory was built. A well-babies clinic started and held weekly; it has continued to flourish to this day. Women started coming for pre-natal treatment and confinement. Patients came from Sierra Leone, French Guinea and other parts of Liberia.

The next development was the building of a Leper Settlement. The site was chosen at a place about 40 minutes walk from the Mission. The trees had to be cut down, the bush cleared and burned. The patients had to help with the clearing and the building of the house. At first the Lepers said showing

their hands "how can we do any work?" Dr. Beasly, who was very kind but firm, told them that they must help. They soon found that working in the mud made them feel better in both mind and spirit as well as the body. At last the first house was built and the Prior came to bless the new town of Mbalotahun (the place of healing and saving). Soon other houses had to be built. The patients chose one of their numbers to be their chief. They also had their own Dresser. Dr. Beasly or one of us, went twice a week to give injections and medicines, also to inspect the town and hear any palavers, etc. The new drugs act so quickly that it is amazing to watch the rapid improvement in the patients. Instead of being outcasts and beggars and unable to do any work, they became a happy and industrious people; it is a great joy to go to see them in their town. Some of the Lepers have been baptized and a great number of them are catechumens. A few of them who have been cured live once more in Bolahun and one of them an ex-schoolboy goes over to give them lessons in reading and writing.

In 1953 the Rev. Fr. Smyth, M.D. joined the mission, so with two doctors working at St. Joseph's the work increased and multiplied. We were all very sorry when Dr. Beasly left us in 1954. Since that time Fr.-Doctor has carried on and maintained the work which had been started. In January 1956, Mr. Sorenson came out to take charge of the laboratory, so that part of the work has greatly increased.

There is no shortage of work at St. Joseph's Hospital, or indeed in any of the other many works at the Holy Cross Mission.

I consider it a very great privilege to have been allowed to work at the Mission.

Yours affectionately in Our Blessed Lord

Hilary C.H.N.

A WORD FROM FATHER JOSEPH SMYTH, M.D.

I first met Sister Hilary at Freetown when she, at the commencement of a furlough, was waiting for a steamer to England, and I had just arrived from the States. In the short visit that evening she gave me, a

tenderfoot in Liberia, a number of valuable suggestions. Six months later she returned from furlough just as I was being thrown on my own by the departure of Dr. Beasly. From then on I got to appreciate more and more her whole-hearted co-operation and assistance.

Sitting at the Reception Desk, she tolerated no palaver regarding ability to pay the small amounts charged for medical and surgical services. If misunderstanding took place between a hospital dresser and a patient, with calmness and patience she soon restored concord. Her years of experience enabled her to diagnose and treat many minor ailments herself—a tremendous help to me when a hundred or more patients were crowding around, anxious to be cared for first. If a supply bottle of medicine went empty suddenly in the middle of such a busy clinic, she would efficiently weigh and measure out the ingredients, and good old Fala Kende could be depended on to mix them quickly and properly and get the bottle back on the shelf for use.

In spite of her delicate appearing physique, Sister Hilary rarely missed a day through sickness. In her almost twenty years of service in Liberia she never had an attack of malaria—something of which no other staff member can boast! Only once do I recall her coming back from one of her frequent evangelistic patrols, a day earlier than scheduled, not walking as she would have done ordinarily, but ignominiously carried in a hammock, having succumbed to some illness from which she made speedy recovery.

We shall miss Sister Hilary—we do miss her very much, and she will long be remembered with reverence and gratitude at St. Joseph's Hospital.

The latest news is that Sister Hilary is going back to Bolahun.

See Liberian Mission Notes on page 28.



THE OFFERING OF ISAAC

Translated in verse from the Anglo-Saxon of Caedmon's *Genesis*

BY HERBERT PIERREPONT HOUGHTON

F O R W A R D

Inspired by Father Spencer's beautiful homily on the Sacrifice of Isaac,¹ in which the able writer brings home to us with compelling force the truth of the Holy Sacrifice of the Altar, my thoughts led me again to my studies in Anglo-Saxon Christian poetry; nor could I cease until I had made the following verse rendering in Modern English, of the *Offering of Isaac* from Caedmon's *Genesis*, one of our earliest great poems, dating from the seventh century, and written in the Northumbrian dialect.

The Offering of Isaac

FROM CAEDMON'S *GENESIS*

What time the Powerful King 'gan put the hero to the test,
That He assuredly might learn the noble prince's stedfastness,
With resolute words He uttered his voice and spake:
"Get thee up, with ready haste, Abraham, forth to fare.
Place thy foot-steps. Take with thee thine only son.
Him—Isaac—thou shalt offer up to me as sacrifice—
Thyself the priest. As soon as thou the steep down mountest—
The ridge of this high country, I shall guide thee thence.
Up then with thine own feet! There shalt thou the fane prepare,
The pyre for thy son. Thyself to shed his blood—
Thine only son—pierced with cruel edge of sword.
Then carry and place his body, much beloved,
Upon the fire swart, and offer him to me an holy sacrifice."

He did not hesitate upon his task—did Abraham,
But straightway 'gan to hasten forth upon the journey.
Awesome to him was the word of the angel of the Lord,
And his Creator was beloved. Thereupon the noble Abraham
Resigned his slumber for the night; by no means would he thwart
His Lord's behest. He gird him on his steel-grey sword;
He knew that in his breast abiding, was the fear
Of the spirit of God. Began he then to bridle his beast-of-burden,
He, the aged giver of gold—and bade his young men twain
To make the journey with him—his son the third—himself as fourth.
So he with haste departed from the court-yard,
Conducting Isaac—youthful lad—just as the Creator bade him.
He hastened to set out along the field-paths,
Just as the Lord had taught him—over the waste ways;
Until the glory-light of the third day, out of the waters deep,
Its dawning upward sent. And there the noble man
Beheld the lofty dune uplifting, as afore time the King of heaven
Had informed him. Then Abraham unto his servants twain
Spake, and said:

(1) *Holy Cross Magazine*, April 1956, pp 104-107

"My men, rest ye twain here, awhile,
Upon this place. My son and I will soon return

When we shall have performed a duty to the Ruler of all Hosts."
Off from them he went, then, that princely man,
And with him followed Isaac, his son beloved.
On toward the limit which the Creator showed him,
Through the woods they strode. The son the fuel bore,
The father, fire and sword. There the youth, in winters young,
Began to question Abraham, his father, with these eager words:

"Lo! we have here fire and sword, my father,

But where the victim for the sacrifice,

Wherewith thou deemest gloriously to bring to the Lord
Burnt offering meet as sacrifice?" The father spake and answered:
(He had resolved on one thing surely—to perform his duty,
As the Eternal Lord commanded him) said he:

"For Him, the King of Truth himself, all mankind's Guardian,
Himself shall find as him he thinketh meet."

So straightway up the lofty dune they mounted,
Father and son together, just as him the Eternal bade,
Until they stood upon the roof of the lofty land,
Upon that spot which to Abraham, the mighty
Covenant-keeping God had taught him by his words.

Began he then the pyre to build, the flame to waken.
He fettered hand and foot his son, and then
On the bale uplifted the young Isaac. Thereupon
With eagerness he grasped his sword by the hilt.
He would have slain his son with his own hands;
Would have given to the flame to drink the blood of his own child.
But lo! just then the servant of the Lord, from Heaven above,
An angel,—with loud voice called to Abraham.
The princely man stood still at the voice of the messenger,
And to him the angel spake, hastily, close beside him,
Though from Heaven above, a glory-spirit of God,
With these words he addressed him:

"Abraham, beloved,

Do not slay thine only child, but do thou bring away
Thy son alive—away from the pyre—thy son!
To him God granteth a miracle. Son of Heber,
Thou shalt, thyself, through His holy hand, receive
The true rewards of victory, from the King of Heaven.
Thee will the Guardian of Spirits satisfy with boon,
For that thou wast liefer His peace and grace than thine own son."
The altar stood unfired. For Abraham, the Ruler of Mankind
Hath blessed his heart—him, the kinsman of Lot,
Therefore He to him his child restoreth—Isaac alive!

Then that noble prince—Haran's brother—over his shoulder glanced,
And there descried a ram, not far from thence,
Standing alone, his horns caught fast in brambles.
So Abram took and placed the ram upon the altar,
With eager haste—in the stead of his only son.

With the sword he stabbed the ram and placed it on the altar,
 Adorning the burnt-offering, reddling the ways with its blood.
 This gift of God he sacrificed, and said his thanks
 For all rewards and blessings which, both now and evermore,
 As gracious gifts, the Lord bestowed upon him.

— A CONCLUDING NOTE —

According to a legend, Caedmon was unable to sing, and when, at a banquet, the harp was passed along the table, and each one who received it, was called upon to sing, he would go out from the hall before the harp could come to him. One night he saw—in a dream—an angel who bade him “sing something.” Upon his replying that he could not sing, the angel besought him again to try to sing. Caedmon then asked what he should sing; the angel replied: “Sing for me Creation.” Caedmon then found that he could sing, and there came to his mind the opening verses of his poem on Creation, which he remembered upon waking, and added thereto many verses of that great hymn. The opening verses have come down to us, beginning :

Nu we sculon herigean heofonrices Weard,
 Meotodes meahte ond his modgethanc.

Now we shall praise Heaven's Ruler,
 The Creator's power, and his purpose-of-mind.

Most of the poem is lost, but we have a considerable portion of Caedmon's paraphrase of the Book of Genesis from which the “Offering of Isaac” is taken.



THE NATIVITY
 (Old Engraving)



Unto The Altar Of God

BY ESTHER H. DAVIS

1. The Collect for Purity

"From Whom No Secrets are Hid"

Thou dost observe my comings and my goings and even my most secret thoughts are not concealed from Thee. Thou knowest all my motives and desires, so few of which are worthy to be known. How dark and shameful most of them appear in the light of Thy revealing and uncompromising Truth. Thy gaze is inescapable and nowhere can I go to flee from Thy judgment.

Defenseless and naked I stand before Thee, for Thou seest through the subtuges and excuses behind which I hide from the world and which sometimes I even dare to offer Thee. What absurd lengths I go to and what pitiful deceptions I practice to insure my privacy and guard my secrets. I worry about what men will think and so dissemble that they may have a good opinion of me. But what does any opinion matter compared with Thine, for in Thy righteousness alone is life. Too often I come like the Pharisee to stand in Thy House, seeking the approbation of my fellows, when in secret I should be kneeling before Thee alone. How strange that my desire should be to impress those whom I scarcely know, ignoring Thee Who art my Life.

Not only do I succeed in deceiving others, but I am adept at lying to myself and how readily do I believe my lies! I justify my actions by using as my rule not Thy standard of perfection, but the worthless one of human frailty. I congratulate myself if I am no

worse than my neighbor, forgetting that judgment is a solitary thing. In using my neighbor thus my sin is doubled, for I violate all Thy commandments, sinning against both Thee and him and failing utterly to love. While I would not admit it openly, in secret I rejoice at his shortcomings which I serve, I think, to justify my own. And if his virtue should exceed the little that I have, hate dwells within me with no cause to tell except that of my guilt. How dare I pray "Thy kingdom come," or ask that earth from hatred shall be free while in my heart hate has its home, nurtured and tended well.

What fearful depths there are within my heart. Thoughts I keep hidden from the world and shrink from acknowledging even to myself are clear to Thee. My thoughts and words and deeds both good and bad are all performed in Thy divine Presence, for to Thee all hearts are open and all desires known. As I hear the words of the Collect my soul is filled with shame and I would make amends. The only recourse that I have is to bring all my desires into harmony with Thy will, but this I cannot do alone. Too long have I directed them elsewhere and given Thee divided loyalty at best. Humbly at last I ask Thy help and await the change which Thou alone canst make.

O Holy Spirit of God, take me as Thy disciple. Guide, sanctify, illuminate, that evil may not dwell in me and all my thoughts and actions may be pleasing in Thy sight.

St. Hilary Of Poitiers

"The Athanasius of the West."

BY H. S. HANE

Feast: JANUARY 14TH.

In about the year 315, Hilary was born in Poitiers, the son of wealthy pagan parents. He was given the best literary and rhetorical education that his parents could afford. We learn from his *DE TRINITATE* that his conversion was brought about by his reading of the Prologue of St. John's Gospel which records that the Word of God became incarnate that He might make us the sons of God. He was then baptised in the Christian Faith in about 345. He was married and had one daughter. Soon after his conversion he entered Holy Orders and it was not long before this able priest was made Bishop of Poitiers at a period when the Arian heresy was particularly rampant in the Western Church. Just ten years after his baptism he presided over an episcopal synod held in Paris (355), which synod of Gallic bishops condemned the chief Arian exponents in the West, the bishops of Pannonia and Arles. The following year because of disagreement with the Emperor's religious policy, Hilary was exiled to Phrygia in Asia Minor, an exile from his See which was to last four years.

Though Hilary was exiled from his See, he nevertheless continued to administer it through correspondence. This period was also spent constructively in making a thorough study of Eastern speculative thought and closely observing the Arian controversies in the Eastern Church which were so much more acute than in the West. It was during this period that he wrote another great treatise *DE SYNODIS* (about 358-59) at the request of the Bishops in Gaul who were seeking information concerning the religious affairs in the East.

In 360 Hilary returned to his See in Gaul and immediately applied himself to furthering the spread of monasticism and endeavouring to assure the victory of the Nicene faith in the West. Through his influence many ecclesi-

astical synods were convoked in the West, and in Paris in 362 a national synod of Gallic bishops was held which anticipated the work of the Council of Alexandria convoked by St. Athanasius. In the same year Hilary went to Italy where together with St. Eusebius of Vercelli he successfully gained widespread recognition for the Nicene faith. In doctrinal matters St. Hilary was a firm disciplinarian but in practical matters he was charitable, almost indulgent.

St. Hilary spent the remaining years of his life in his diocese ministering to the spiritual needs of his people where he died January 13, 368.

St. Hilary has earned for himself the sobriquet "Athanasius of the West" by reason of his strong character and soundness of his doctrine. To be sure he did not have the very active role in the Western Church that Athanasius had in the Eastern Church; this was due to the fact that the Arian heresy was not as wide-spread in the West and the Church was less troubled by Arian controversies. For the same reason he spent only twelve years of his life to the defence of the Faith and wrote fewer works than Athanasius.

St. Hilary's writing may be characterized by its deep personal conviction, a certain impetuosity and very vigorous philosophical reasoning. St. Jerome has classed him as one of the masters of eloquence and in one of his Letters (LVIII, 10) has said "St. Hilary puts on the Gallic buskin, and since he adorns himself with the flowers of Greece it sometimes happens that he engages himself in long periods. His works are not made for mediocre readers."

St. Hilary ranks as one of the first exegetists and hymnologists of the Western Church as well as being a pioneer in doctrinal exposition. Fr. X. Le Bachelet writing in the

DICTIONNAIRE DE THEOLOGIE CATHOLIQUE regards Hilary of Poitiers as outstanding "for having undertaken the reconciliations of two currents which until that time, had been divergent," namely the Latin stream of thought represented by such men as Tertullian, Cyprian and Novatian and the Eastern speculative thought having its origin largely in Origen. Thus Western theology owes a double debt to Hilary for enriching it with new elements and also making the theological terminology of the future more precise. It was through the labours of Hilary that Augustine, Ambrose and Leo were able to make such great contributions and surpass him.

St. Hilary is also characterised as a man of very firm faith. He did not expect enlightenment purely from the speculations of philosophy—"firm faith despises the subtle and vain questions of philosophy" — *De TRINITATE* I, 13. He claims that it was such speculation that gives rise to heresy. Hilary asserts that it is not through complicated speculations that God would have us come to the blessed life but rather through simple faith and piety. "In simplicitate itaque fides est, in fide justitia est, in confessione pietas est. Non per difficiles nos Deus ad beatam vitam questiones vocat."—*De Trinitate* X, 70: God desires us to have a deep faith, and it is this that will bring us knowl-



RETURN FROM EGYPT

by Rubens

(Metropolitan Museum of Art)

edge and understanding. It is in a deep and abiding Faith that we will be preserved in orthodoxy, whereas in speculation we may well fall into heresy as did the Arians.

January Saints

BY A SISTER OF O.S.H.

The most important feasts of this month are of course those of the Circumcision of our Lord and the Epiphany, falling on January 1 and 6 respectively. It is interesting to note that the feast of the Epiphany was for a long time primarily a commemoration of Christ's baptism, and has been considered to refer also to such occasions as the miracle at Cana and the feeding of the five thousand, all of which events are in some sort epiphanies, or "showings-forth," of the Incarnate God. Today, however, it has become almost exclusively the feast of the Magi, the wise

men from the east who came to Bethlehem to pay homage to the baby King; and as such it seems to complement particularly well the feast of the Circumcision. Together they symbolize our Lord's Messiahship, rooted as it was in God's revelation in history to His chosen people, and now reaching out to bring redemption to all mankind.

As for saints, were there to be a procession of those whose feasts fall in January, it would be headed by an impressive group of martyrs. From less than a generation after the Resurrection, to the middle of the seventeenth

century, the martyrs stand ranged across the years in a thrilling witness to Him for Whom they died.

About the year 50 A.D., civil disturbances caused the emperor Claudius I to expel the Jews from Rome, and a certain amount of local persecution ensued. As Christianity was not yet clearly distinct from Judaism, at least as far as the state was concerned, the Roman Christians bore a share of these troubles. It was probably at this time that Prisca, the thirteen-year-old daughter of an aristocratic family, was imprisoned for refusing to offer sacrifice to the gods. Various methods were tried in order to change her mind, but without success. Legend has it that she was then exposed to a lion, which however refused to injure her. Eventually she was beheaded, and the legend goes on to say that an eagle defended her body from dogs until Christians came and buried it. Her feast is celebrated on January 18.

The next figure in the procession is the great apostle Paul, whose conversion on the road to Damascus we celebrate on January 25; the story of that conversion has been so well told by St. Luke in the ninth chapter of Acts that there seems no point in repeating it. St. Paul's martyrdom occurred almost certainly in Rome, during the Neronian persecution of 64 A.D.

For some years after the death of Nero, there was no organized persecution of the Church, but the danger of a sudden local upsurge of hatred and violence was never absent. Such an event it was that claimed the life of St. Timothy, the "beloved son" of St. Paul. Timothy had been made bishop of Ephesus in Asia Minor by St. Paul, who had himself once narrowly escaped death at the hands of an Ephesian mob. In 97 A.D., horrified by the lewd behavior of crowds celebrating a feast of the goddess Diana, chief deity of the city, Timothy rushed in among them and tried to stop the revellings. The mob, enraged, fell upon him with stones and clubs and beat him to death. His feast is on January 24.

Even now, however, there was no clear legislation against Christianity as such, and conscientious officials, concerned for justice,

were often at a loss as to what to do about these decent but stubborn people who obstinately refused to sacrifice to the Roman gods, and thus were technically traitors to the Empire. Such an official was Pliny, who around the year 112 wrote from Bithynia in Asia Minor to ask the emperor for some guidance in the matter. Trajan answered that Christians were not to be sought out, but if accused they were to be examined, and if they refused to recant, were to be executed. This was to be Rome's official policy in dealing with Christians for nearly a century and a half.

However, popular feeling, then as always, tended when roused to override the law, and in the year 166 the Christians in Smyrna, not far from Ephesus, were suffering persecution. The aged bishop of the city, Polycarp, who had been converted three quarters of a century earlier by St. John the Evangelist, was persuaded to flee the city, and took refuge some few miles away. However, his hiding place was discovered and men were sent to arrest him. He might still have escaped, but instead he went to meet the soldiers, ordered a good meal to be served them, and after spending some two hours in prayer, mounted the ass provided and set off under guard for the city. On the way, the magistrate, who would seem to have wished to spare an old man such agony, tried to persuade him to sacrifice and so save himself, but without success. The pro-consul, a little later, also entreated him to be reasonable, but Polycarp's only reply was the one which has rung down the ages: "Eighty and six years have I served Him and He never did me wrong; how then can I blaspheme my King who has saved me?" He was condemned to the stake, but the fire, according to legend, refused to touch him, and he was finally killed with a spear. His feast is celebrated on January 26.

The troubles of the second century were followed by a period of comparative peace for the Church, until about the year 250, when persecution, this time empire-wide, broke out again. The new emperor, Decius, was determined to rebuild the crumbling Roman state, and he regarded Christianity,

with its refusal to recognize the state gods, as a dangerous enemy to his purpose. So, in 250, an edict went out, ordering death for all bishops, as well as for other clergy and laity who refused to recant. No longer were the officials to wait for someone to denounce a person as a Christian; it was now their duty to seek out and arrest all the Christians they could find. Fortunately, the persecution was suspended within a year by the death of Decius, but not before throngs of the weaker Christians had fallen away, nor before numerous men and women had given their lives for the faith. One such martyr was Fabian, bishop of Rome, who during the fifteen or so years of his episcopate had been active, among other things, in collecting and preserving the records of previous martyrs.

Of St. Sebastian, who together with St. Fabian is commemorated on January 20, little is known beyond the fact of his martyrdom. He is said to have been a Roman military officer, connected with the prisons, who aided those imprisoned for the faith; his death is variously dated in 286, 288, and 303. If the last is correct, Sebastian was one of the many victims claimed by the worst persecution that ever struck the Church in the Roman Empire—that which began in 303 under the emperor Diocletian.

Diocletian had ascended the imperial throne in 284. Like Decius, he desired to strengthen the Empire, but he did not at first consider the repression of Christianity a necessary part of his program. It was probably the persuasions of his lieutenant, Galerius, which led him in 303 to issue edicts designed, like those of Decius, to exterminate Christianity. They were implemented with a determination and ferocity unknown before, and there must have been many in the Church who thought that this time Anti-Christ had really come. Among the victims of this persecution were St. Vincent the Deacon, whose feast is celebrated on January 22, and St. Agnes, remembered on January 21st.

St. Vincent was a Spaniard of the region of Aragon, archdeacon of Bishop Valerius. Valerius suffered from some sort of speech

impediment, and Vincent usually did the public speaking for both of them. So it was that when they were brought before the governor Dacian, an individual distinguished for cruelty to Christians, Vincent made a firm profession of faith for them both. Valerius was exiled and Vincent returned to prison, where he died early in 304, his body worn out by vicious tortures, but his will steadfast to the end.

In the same year Agnes, a Roman girl twelve or thirteen years of age, was sought in marriage by a young pagan nobleman. When she rejected his suit, saying that she was already betrothed to another, the young man, believing that he had an earthly rival, was filled with jealousy, which eventually led to the discovery that Agnes was a Christian, and to her subsequent arrest. When she refused to recant, the magistrate, presumably thinking that the most effective punishment would be one which would strike at the virginity the girl valued so highly, sentenced her to be stripped naked and placed in a brothel. But, we are told, an angel brought a robe to cover her, and protected her from outrage in the brothel. At any rate, she was eventually beheaded. She is considered as the special patroness of purity.

With the retirement of Diocletian and his western co-emperor the following year, the persecution more or less died down in the west; in the east, however, it continued under Galerius, and after his death under Maximin Daza, until the latter's death in 313, the same year in which Constantine issued his Edict of Milan, making Christianity at last a legal religion in the Roman Empire. The day of the martyrs, who died for Christ, was coming to an end, at least for a time. The confessors—those who heroically lived for Him—were now to come into prominence.

The title of confessor was first given to those who in times of persecution were called upon to suffer for the faith, but not to die. Later, the persecutions over, it was extended also to those who lived lives of heroic virtue and those whose preaching and writing were of importance in the spread of defense of Christianity. Even in the first century of

the Church's existence there were outstanding leaders who escaped martyrdom. One such was St. Titus, disciple, companion and representative of St. Paul. Little is known of him for certain, but he is said to have been consecrated by St. Paul as the first bishop of Crete, and to have died there around 96 A.D. Various traditions represent him as a descendant of the ancient Cretan royal family, as having heard our Lord preach in Jerusalem, and so on, but without any very certain evidence. His feast is January 4.

Another confessor of the age of persecution is St. Felix, a priest of Nola, near Naples. When, during the Decian persecution, the aged Bishop Maximus was forced to flee, Felix took charge of the diocese in his absence. He was arrested and imprisoned, but escaped to the mountains, where he found Maximus dying of cold and hunger, and managed to save him. Returning to the city, Felix remained there in hiding for some months until the persecution ceased. Not long afterward he declined election as Maximus' successor, and spent the remainder of his life on a small farm. The year of his death is unknown, but the date is said to be January 14, which is kept as his feast.

One of the first confessors to receive public recognition and veneration was the Egyptian monk St. Anthony, considered the father of religious communities, whose feast is celebrated on January 17. Anthony was born about the middle of the third century A.D., and while still a young man he divested himself of his rather considerable earthly possessions and set out to live the life of perfection as a hermit outside his native village. Apparently this was then the accepted procedure for those wishing to abandon the world for Christ. However, in a few years Anthony felt the urge to yet greater solitude and austerity, and moved first to the tombs some distance away from the village, and finally into the lonely barren desert, where he lived the rest of his long life, except for a couple of brief visits to Alexandria—the first time during the persecution under Maximin Daza; the second, many years later, to do battle with the powerful Arian heresy, which was then spreading through the empire. It was on this visit that he met St. Athanasius, the great bishop of Alexan-

dria, who was later to spend two of his five periods of exile with the desert monks and who would one day write a biography of Anthony.

Meanwhile, other hermits, attracted by Anthony's holiness, had settled around the cave where he lived, and a sort of loosely organized religious community had sprung up. His fame spread far beyond Egypt, and even the emperor Constantine is said to have written to him. Had he been so inclined, he could doubtless have had wealth and honor and a high place in the Church, but he preferred the desert. For, as he said once when pressed to stay in Alexandria, "Fishes, if they lie long on the dry land, die; so monks who stay with you lose their strength. As fishes then hasten to the sea, so must we to the mountain, lest if we delay we should forget what is within." He died on his mountain in 356, and the place of his burial was kept secret at his own request.

It is said that around 342, when Anthony was already an old man, he was repeatedly assailed by the thought that no man more perfect than himself had settled in the desert. Praying for release from this temptation to pride, he received a revelation which sent him, at the age of ninety, on foot through the desert to the base of a distant mountain, where he found a hermit even older than himself. This was Paul, who had fled into the desert at the age of fifteen to escape from persecution, and had remained there ever since. After a joyful embrace and long and eager conversation between the two old men, Paul revealed that he was soon to die; whereupon Anthony, heartbroken at the thought of losing this holy companion whom he had only now found, expressed a longing to die with him. Paul, however, seems to have had a clearer perception of Anthony's mission, for he told him, "It is expedient for thee, indeed, to cast off the burden of the flesh, and to follow the Lamb: but it is expedient for the rest of the brethren that they should be still trained by thine example." With which he sent him on an errand from which Anthony, returning, found Paul already dead. He is remembered on January 10, which is said to have been the day of his death.

When Constantine, in 313, had given to



THE MEETING OF ST. ANTHONY AND
ST. PAUL

SASSETTA — SIENESE, c. 1423-1450

(Courtesy of the National Gallery of Art, Washington, D.C. — Kress Collection)

Christianity the status of a legal and even favored religion, he had hoped that in the Church he would find a united body ready to help him re-establish order and unity in the empire. It was not long before he discovered his mistake. The Donatist schism, born during the Diocletian persecution, had already well-nigh split the Church in North Africa; and the various patriarchates of the east always seemed to be getting into a fight over some new idea. For instance, when that man Arius was driven out of Alexandria for teaching something Bishop Athanasius disagreed with, he was warmly received up north in Cesarea by Bishop Eusebius, and pretty soon there was an awful fight going on, with Arius at the center of it. Constantine couldn't see that the doctrine at stake—something about the exact nature of the Second Person of the Trinity—was of any great importance, but it was certainly neces-

sary to make these squabbling theologians come to some agreement, one way or the other. Perhaps the best thing to do was get them all together and see that the matter was settled.

The Council of Nicaea, in 325, was Constantine's effort at a settlement. It condemned Arius and drew up the first two paragraphs of what is now known as the Nicene Creed. What it did not do was stop Arianism. The controversy was to last for another half century before the first Council of Constantinople, in 381, finally put a fairly decisive end to it. Most of the leading figures in the Church during the period were somehow involved in it. One of the outstanding champions of the Catholic cause was Hilary, bishop of Poitiers in Gaul. Born of pagan parents about the beginning of the fourth century, he was converted to Christianity and became bishop of his native city about the year 353. Three years later he was banished to Phrygia, in Asia Minor, for his opposition to the increasingly powerful Arian party. Undaunted, he used his enforced visit to the east as an opportunity to demonstrate to many eastern Christians the dangerous implications of the Arian beliefs, and at the Council of Seleucia in 359, he did a great deal to persuade the conservative party—whose position had been, in effect, "Let's go back to the way it all was before the Council of Nicaea, and not fight each other over definitions"—that they must break with the Arians and adopt the Nicene Creed if they wished to retain the Catholic Christianity with which their fundamental sympathies lay. His success apparently alarmed the Arians, who sent him home to Gaul the following year. He immediately set about repairing the Arian damage there, and in a visit to Milan not long after, won yet another victory over the heresy. He died in 368 at Poitiers, and is remembered on January 13 or 14.

Well before this time, there had occurred the division of the Roman Empire into east and west, with the eastern capital at the new city of Constantinople. There was considerable rivalry between the two older cities of Antioch and Alexandria for pre-eminence in the eastern empire, with the result that both were eager to control as much as possible in

Constantinople. Thus in 397, when it became known that the emperor Arcadius had chosen John, an outstanding priest and preacher of Antioch, as the new patriarch of Constantinople, it was a bitter pill for Theophilus, patriarch of Alexandria, who had come to Constantinople to secure the post for one of his own priests. Nor was the bitterness lessened by the fact that Theophilus was forced to consecrate John.

The golden-tongued archbishop—Chrysostom, people were calling him—set to work immediately to reform by word and example the laxity and downright immorality which he found in his patriarchate. At first he was popular with almost everyone, but some sermons about female vanity and dress, and some protests about injustices committed by the empress and the chief minister, began to earn him enemies in high places. Theophilus, too, was still nursing the old grudge, and in 403 he took advantage of a summons to the capital to contrive the exile of Chrysostom. This first exile was extremely brief; the empress, frightened by popular indignation and an accident in the palace, recalled him almost immediately. The following year he was exiled again, this time to Armenia, where age and hardship combined to bring about his death in September of 407.

Rather surprisingly, Chrysostom was not particularly involved in the theological controversies of his day, nor did he indulge greatly in the wide theological speculation which has ever been dear to the East. His importance lay rather in his championing of Christian morality and ethics, and in his work of Biblical exegesis. However, within a few years after his death he was being quoted in both East and West as an authority on matters of faith—sometimes, as has been the fate of more than one writer, on both sides of the same question. His feast is celebrated on January 27.

In 412, not long after John's death, there succeeded to the patriarchate of Alexandria Cyril, nephew of that same Theophilus who had been Chrysostom's bitter enemy. He was a hot-tempered person who desired the ascendancy of the Church above all things, shared his uncle's dislike for the church of Antioch, and was not above using question-

able methods to secure his ends. Fortunately his ends were in general good; and he was also a sound theologian, which is what makes him an important figure in Christian history, for just at this time the Church was threatened by a new heresy, and Cyril was to be the leader of the Catholic forces that finally vanquished it.

It was in 428 that Nestorius, a priest of Antioch, was elected to the patriarchate of Constantinople. He found the city riddled with heresy, and particularly infected with Apollinarianism, which was a denial of the full humanity of our Lord. A man trained in Antioch, where the emphasis on our Lord's humanity was especially strong, was bound to take exception to this, and Nestorius did. Unfortunately, he went too far, and before long was claiming, in effect, that Jesus was merely a human being—a very perfect human being, but essentially no different from everyone else.

Cyril began his opposition to all this rather mildly, with letters to Nestorius and to some of his opponents. Nestorius, however, went to the emperor and persuaded him to call a council, which met at Ephesus in 431. Whether the matter could have been peaceably settled then is questionable, but at any rate Cyril destroyed all possibility of such a settlement when, arriving at Ephesus with his supporters some time ahead of the Nestorian party, he waited two weeks and then convened the council without them. Naturally enough, Nestorius was quickly condemned. The Nestorian bishops, in retaliation, held their own council and condemned Cyril. Eventually the emperor, apparently swayed at least partly by public opinion, gave his support to Cyril, and the worst of the battle was over. Cyril had at times used tactics which could hardly be called entirely fair, but it was his theological soundness and his patience and determination in championing the truth which won the real and solid victory over Nestorianism. He died in 444, and is remembered on January 28.

As the Roman Empire continued to disintegrate, and life in this world became less and less pleasant for the majority of people, men's minds turned more easily and more eagerly to thoughts of the world to come.

The monastic life drew many such men, and more than a few of them became disciples of the famed abbot Benedict, first at Subiaco and later at his new monastery of Monte Cassino. One of these was Maurus, a Roman of noble birth who was sent to Benedict at the age of twelve to be educated. He showed himself so outstanding that when he was grown up, the saint gave him important responsibilities at Subiaco. From there he accompanied Benedict to Monte Cassino, and eventually was sent at the head of a group of monks to establish a Benedictine monastery in Gaul. He seems not to have done anything spectacular, but to have organized and governed well his monastery of Glanfeuil in Anjou, and to have died peacefully there in 584. His feast is celebrated on January 15.

In the thousand years after St. Maurus' death, a great deal happened in Europe and in the Church. Barbarian invasions, crusades, periods of decay, reformations, the rise of the universities, the beginning of national states, and a host of other events succeeded one another, to be capped in the sixteenth century by the Protestant Reformation. Luther in Germany, Zwingli and Calvin in Geneva, and their followers everywhere, gave battle to Catholicism, and even after the Church got under way with some badly needed reforms, the outlook at times seemed grim. Especially in the Chablais, an area completely controlled by the Genevan Calvinists, it seemed as if Catholicism had lost its hold forever. But in 1594 two young missionaries entered the region; one was Francis, eldest son of the Lord of Sales, and the other was his cousin Louis.

Francis was no stranger to conflict when he began his mission. He had had quite a bit of it with his father over the question of his becoming a priest, and even more when the old man learned of the intended mission to the nearby Chablais. Now he needed every bit of the determination that had carried him thus far. There were scarcely any Catholics left in the region, and the Protestants were

so infuriated by the two-man invasion that the cousins' lives were constantly in danger.

Those who have thought of Francis de Sales as a sweet old "drawing-room saint" would have been amazed to see him traveling on foot and unarmed through hostile country from village to village, heedless of peril if only he could reach and help the souls in need; or sleeping in a great outdoor oven, still warm from the day's baking, because no door would open to him one cold winter night. He hid in a secret chamber from a band of assassins; he wrote pamphlets explaining the Catholic faith and sowed them broadcast among Protestants; he preached and taught by word and example, and in 1597, only three years after his work began, he had the joy of seeing a procession of the Blessed Sacrament through the town of Thonon, and the administration there of the sacraments of confirmation and ordination for the first time in sixty-three years. Francis and his few assistants had achieved a spiritual conquest which numbered something like 72,000 souls.

In 1599 Francis was made coadjutor of Geneva, and in 1602 he became bishop of the diocese, with his seat, however, at Annecy, since Geneva itself was firmly in the grip of the Calvinists. Here he concerned himself particularly with the instruction of his people, especially the children, realizing that an understanding of the Catholic faith was in itself a strong defense against heresy. He watched constantly over the welfare of the diocese, besides founding, with St. Jane de Chantal, the Order of the Visitation, and gaining such fame as a preacher that in Paris he once had to enter the church by means of a ladder and a window, for the doors were blocked by the crowds that had come to hear him. Somehow, too, he found time for writing, and his *Introduction to the Devout Life* has found a permanent place among devotional classics. He died at Lyons in 1622, and perhaps there have been few men as holy who have been loved and mourned by so many. He is remembered on January 29.





SAINT FRANCIS DE SALES

A Survey History of Prayers For The Departed and The Requiem Mass

BY ROBERT ZELL, O.M.C.

(Concluded)

The Prayer Book of 1662 did not restore the Requiem Mass but to its credit the Burial Office therein did change the emphasis from the idea of God's judgment to that of the power of Christ's resurrection operative on behalf of the dead. The Book provided for the body to be brought into the church in procession from the entrance to the churchyard. The service has been criticized for its presumption in thinking that all who depart

hence are in joy and felicity. Indeed, in 1662 there is no actual prayer for the departed, but as Dean A. S. Duncan Jones put it: "Justice should be done to the dilemma which confronted the Reformers. The traditional services were, and still are in the Roman Manual, essentially prayers for the dying extended to the graveside. But if the destiny of souls is irrevocably fixed at death and prayer is legitimate for the 'faithful' departed

only, prayers for the dead may be considered inappropriate in an office extended for all. They are justifiable if a charitable view is taken and all are for this purpose reckoned as 'faithful.' Catholics and Reformers, each in their own way, agreed in taking the charitable view."⁴⁷

When we turn to the American Prayer Book, we see that until 1928 it had this petition in the Prayer for the Church, in its wording the same as the English 1662: "And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom." But in the 1928 revision a petition was added to bring our Liturgy more in tune with traditional Catholic worship. This was done by the relatively simple expedient of adding a phrase to the existing paragraph in the Prayer for the Church. The brackets indicate the new matter: "And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee (to grant them continual growth in thy love and service, and) to give us grace, etc."

The Proposed Eucharistic Liturgy, set forth for study by the Standing Liturgical Commission, offers this new form of commemorating the departed: "We commend unto thy mercy all thy servants departed this life in thy faith and fear; Grant them thy peace in the land of the living, where the light of thy countenance shineth upon them."⁴⁸

In the 1928 American Book we also restored the intercessions for the departed in the Burial Office; and an entirely new service for the burial of a child. And another most noteworthy feature of our present Book is the provision for a Requiem Mass, a significant restoration of what we have seen to be an ancient Catholic practice.

If we look about at other Branches of the Anglican Communion, we see that the South African Book of 1920 has an explicit petition for the departed in the Prayer for the Church. This version reads: "And we commend to thy gracious keeping, O Lord, all thy servants departed this life in thy faith and fear, beseeching thee to grant them mer-

cy, light and peace both now and at the day of resurrection." The Scottish Liturgy also has intercession for the departed in their Prayer for the Church, but this Prayer comes after the Prayer of Consecration (their regular place for the Prayer for the Church) and not before, as in the other Anglican Liturgies.

It may here be added that the whole troublesome period after the First World War brought to the attention of the Church the need of prayers for the dead (popular demand making itself felt within the Church.) For instance, it was as recent as 1919, that the Roman Church inserted the present Preface for the Dead into their Mass. That Prayer, by the way, was a revision of an originally Mozarabic (Spanish) preface, modified by Alcuin, and just recently revised in a Christological direction, as it now stands.

For the sake of completeness, we may say that the Liturgy of the Church of India, Pakistan, Burma and Ceylon, issued in 1952, contains a rite unique in Anglicanism. One of its great merits is the restoration of the Great Intercession after the Consecration (which, as you will remember, St. Cyril of Jerusalem did so much to foster). The petition for the departed in the Indian Intercession runs this way:

Deacon — Let us remember the faithful departed.

People — Lord, have mercy.

Priest — Finally, we commend to thy fatherly goodness the souls of thy servants who have departed hence from us with the sign of faith, and now rest in the sleep of peace. Grant unto them, we beseech thee, O Lord, thy tender mercy and everlasting rest.

People — Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.

The final Liturgy to be considered is the modern one of the Church of South India (1950). In this Liturgy permission is given for a litany after the Creed. Two forms of this are printed, each containing a petition for the departed. The first, adopted from the Liturgy of the Anglican Diocese of Colombo reads:

"And we praise thee for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace that we may follow their good examples and with them be made partakers of thy heavenly kingdom."

The second Litany is an abbreviated and modified version of the Orthodox Liturgy of St. James, with the petition for the dead reading:

"That with all his servants who have served him here and are now at rest, we may enter into the fullness of his unending joy, let us pray to the Lord."

Lastly we note that the Proposed English Book of 1927-1928, the Scottish 1929, the South African 1954, and the Indian 1952, will have restored a proper Mass for the Commemoration of All Souls on November 2nd.

In conclusion we note the prevalence of prayers for the departed throughout the history of Christian worship, with adaptations and additions to fit contemporary needs. We rejoice that so much of what was lost at the Reformation has been restored to the Ameri-

can Church. We can hope for further improvements in our own Liturgy, taking into account the wealth of ideas that come from the history of the undivided Church, those of our Eastern Orthodox friends, and our own modern needs. Perhaps the Indian 1952 Liturgy puts us on the right road to restoring prayers for the dead within the Canon itself and not only in the Prayer for the Church. At any rate, the history and development of the Prayers for the Departed and the Requiem Mass open our eyes to the truly Catholic nature of Christian worship, so richly provided for in our American Prayer Book.

47. "Liturgy and Worship" p. 624

48. "Prayer Book Studies" IV p. 329

- The End -

Book Reviews

BY SYDNEY J. ATKINSON, O.H.C.

DEALS IN CHURCH MUSIC, An Official Statement Prepared For The Joint Commission on Church Music of The Protestant Episcopal Church, by Leo Sowerby. (Seabury: Greenwich, 1956) pp. 21. Paper. \$0.65.

This is a good little treatise on the history and development of Church music, but it is short on examples. Except that we are told that Rossini's "Stabat Mater" is "an example of the depths to which religious music can sink," we are not given information as to what we should use.

UNDERSTANDING THE EPISCOPAL CHURCH. (Seabury: Greenwich, 1956) pp. 37. Paper. \$.50.

This is the Leader's Guide for a course based on Dr. Dawley's book *The Episcopal Church and Its Work* and has been prepared by the Adult Division of the Department of Christian Education. It is good that such a course has been arranged and this booklet gives good directions to the leader and information as to what maps and film strips are available.

GREAT CHRISTIAN PLAYS, edited by Theodore MacLean Switz and Robert A. Johnston. (Seabury: Greenwich, 1956) pp. xii + 306. Cloth. \$7.50.

This is an important collection of classical religious plays and choral readings which should find place in every parish library. The plays given are *Abraham and Isaac*, *Resurrection* (York), *Conversion of St. Paul* (Digby), *The Dance of Death*, and *Everyman*. These presentations may be given as part of a liturgical service or on a special stage. Excellent practical details are provided for the manager, costumer, etc., and appropriate musical settings written by Thomas Matthews, director of music at Seabury Western Seminary.

RETHINKING THE CHRISTIAN MESSAGE, by W. Norman Pittenger. (Seabury: Greenwich, 1956) pp. ix + 147. Cloth. \$3.25.

Excerpts from pages 141 and 142 of this book will present its problem and purpose: "The position in which Christians find themselves in the world today is a very difficult

one. The traditional Christian ideas and the language in which these ideas are expressed seem, to a large number of our contemporaries, without significant meaning for life as they must live it. The same contemporaries, however, are increasingly dissatisfied with a non-theistic humanism, with perfectionist utopianism, and all the rest of the stock-in-trade approaches of naive progressivism. Their basic need, as they themselves increasingly recognize and assert, is for a faith which will give their existence in the world a significance which endures. . . . Hence we must seek to discover the patterns of thought which will in fact communicate the essential meaning behind the scriptural record, the traditional theology, and the philosophical-scientific perspective associated with Christianity."

Dr. Pittenger is most sensitive to the fact that we are not making contact with either the man in the street or his more educated brother in the halls of learning or business and he feels that the problem is largely one of semantics, i.e., we don't talk the same language. As a result he has produced a most provocative book which it will repay all clergy and interested lay people to read. But I feel he has done a better job on the analysis than on the solution.

Certainly we need to do our utmost to put theological truths into modern jargon which will be understood of the people. Certainly we need to make sure that we are emphasizing the main truths of Christianity and not cluttering up the message with "peripheral" beliefs. But we must take care that

we do not jettison too much in our anxiety to get our message heard. Nor must we part away essential elements when we try to get to rock bottom.

When we recite in the Nicene Creed that God is the "Maker of heaven and earth, and of all things, visible and invisible," most of us do not feel that we are tying ourselves down to a Genesis creation of seven days—and this is in line with Dr. Pittenger's own thought. But, when we go on to say that we believe in Jesus Christ who "... was incarnate by the Holy Ghost of the Virgin Mary," I cannot reconcile this with the statement on page 131: "But the sort of teaching about miracle that all too frequently is to be heard . . . confuses the Incarnation with a virginal conception, and the Resurrection with a reanimation of a physical body." Admittedly the phrase, "the Church has always taught," is used much too much in place of good thinking and teaching, but the truths of the Virgin Birth and the Resurrection are enshrined in the Nicene core essentials. We are not doing anybody a service by subtracting such elements from the Church's corpus of doctrine.

Nor can I join in Dr. Pittenger's approval of C. C. J. Webb's statement that the history of religion is "the story of a single Incarnation of God in humanity, culminating in the life and death of Jesus Christ and in His risen life." (Page 144.) Catholic truth has always maintained that Jesus' Incarnation is unique; not just a culmination of some sort of a mass incarnation.

The Order of Saint Helena

Newburgh Notes

After all the November excitement, with Sister Clare's Junior Profession on Election Day, and Sister Mary Michael's Life Profession on the 26th, we were more than ready to settle down to the quiet, steady pace of Advent.

We had relatively few outside engagements during Advent; so were more free to enjoy our guests, sharing with them the lit-

urgical beauty of the season (especially the thrilling Great O Antiphons!) as we prepared for the coming of our Infant Lord. Quite a few of our guests availed themselves of the opportunities offered here by taking part in private or conducted retreats.

Christmas was quiet and so very happy—in a way that only Convent Christmases are. Many have the idea that Christmas in a con-

ent or monastery must be unutterably dull and best, but anyone who has had this unique experience will deny that emphatically!

For all of us, "Christmas-time" conjures up the memories of Christmases-past, of all that goes to make that special atmosphere. Christmas in the convent has all of the gaiety and carols and laughter, the smells, the hustle, the over-all sense of expectancy — and it has more. The profound influence of the liturgy, leading up to and preparing us for the coming of our Incarnate God; our *rule's* emphasis on the silences and the daily meditations, giving us both time and opportunity to digest and assimilate all of this wonder, binding us more and more closely together—far more than words could ever do . . .

We spend the afternoon of the 24th cutting greenery (from *our* woods!), making wreaths and decorating the house with fragrant branches. Then a light supper, finished a bit earlier than usual, in order to observe the fast. Busy preparations continue and after the evening office of Compline, the great Silence descends. Some of us take a nap before leaving for Midnight Mass at St. George's. We always leave quite early, both to assure a parking place within walking distance of the church, and also that we may have the extra time in church to pray for all who are especially dear to us at this holiest of times . . . and for those whom we

don't know, who are homeless and hungry and suffering . . .

The Midnight Mass at St. George's was lovely this year, as always. The church was decorated with hundreds of white candles and much greenery, and was packed to overflowing. Father Carruthers' sermon was exceptionally good.

On Christmas Day and the big feasts immediately following, we usually have buffet suppers in the reception room, complete with a fire in the fireplace, and carol-singing afterwards. We especially enjoy having our friends with us then to share our joy and the bounty which loving friends have heaped upon us.

Two days after Christmas, on St. John's Day, Sister Mary Michael made a flying trip to Philadelphia to take part in a Vocational Conference for College Students, in which she represented the Religious Life.

We're starting the New Year off right with Sister Alice's Junior Profession on the Feast of the Circumcision. She'll be going home soon to visit her family in California. Later this month, one of the Sisters will talk to the Women's Auxiliary in Warwick, and on the following day, a group is coming here for a Quiet Day, which Sister Mary Florence will conduct. Sister Josephine will be leaving near the end of the month to take part in the annual Conference Week at Margaret Hall School.

Versailles Notes

November and December in Kentucky are like November and December everywhere, generally cold and gray out of doors, but beautiful, too, with line drawings of bare branches against changing skies, while, indoors, the warmth and color of All Saints and Advent, and of the seasonal work and play, are vivid and invigorating.

Margaret Hall School has been busy academically, athletically, socially and spiritually, in harmony with the season. Academically, we have worked through the first term exams and reports. Our second Study Habits Clinic served as encouragement to all of us who took part in it. We took a good look

together in one big circle in the Study Hall, and in small conferences afterwards, at where our difficulties lie, and found out for ourselves what to do about some of them. A month later, the Sociology class directed our annual Vocational Conference. One of the best of the presentations of a vocation was made by Mrs. Hamilton Tapp, who teaches our first three grades. She let us watch the miraculous way in which a group of small children can learn to read. Seeing the learning process take place so happily and naturally gave us an insight into the deep satisfaction of being a co-worker with our Creator, which is God's gift to teachers. Mrs. Tapp

gave a similar demonstration for the Lower School parents one Wednesday afternoon before tea.

Another stimulating intellectual experience was the Panel Discussion of the recent events in the Near East and Hungary. The Upper School met in the gym on Thursday evening, November 15th. The six faculty speakers sat on one side of an open square, with the rest of the school community making up the other three sides. The panel members spoke in turn, briefly and simply, on the historical background of the situation, on British-French actions and reactions, on the role of the United Nations, on the relevance of nuclear energy, and on "Why doesn't God put a stop to it?" The group considered ways and means of helping the Hungarians, and the speakers answered written questions from the listeners. The evening ended in Chapel, where we said the Litany, and sang "O God our help in ages past."

This year's Athletic Council took on itself the planning and carrying through of two Saturday excursions for the whole school. The Athletic Council has six elected members, whose duties heretofore were mainly confined to dealing with the regular sports curriculum and extra-curriculum. Their first planned Saturday excursion was a picnic on the big farm home of one of our Seniors, about three miles from the school. We actually walked out and back, and, while there, hung fishing lines into a pond, and played mild hide and seek with pigs, sheep and cattle. The second enterprise was getting forty-five girls to Lexington one Saturday afternoon to see the University of Kentucky beat Xavier in football, 33-0.

This year the faculty felt too decrepit to face the students on the hockey field, as has been their annual custom. Instead, there was a faculty-student volley ball game. This allowed students to rejoice properly in their youthful skill and strength, and, at the same time, left the teachers enough energy to appear the next day in their classrooms.

The Sisters made only two appearances out of town. Sister Mary Teresa represented us at a meeting of the Guild of St. Helena in Louisville in late October, taking with her

a tape-recording of Sister Rachel's Atlantic City speech. On December 11th, Sister Rachel returned the calls here of St. Andrew School and talked to the boys about our two schools, and the influence on both of them of the Holy Cross Rule and tradition.

From the 2nd to the 25th of December we really kept Advent, with the fewest possible touches of purely Christmas festivity. In the refectory we lit the candles on the Advent wreath every evening at dinner, and the final banquet, on December 18th, was an Advent Banquet, on an Ember Day. The annunciation of prayer for the school, from the 5th to the 13th, was a good exercise for the season. The Formal Dance, on the 8th, was "Frosty Frolic," the decorations were wintry, but not Christmassy. Musically, we admit, we did sing a lot of carols, and the choral program on the 15th included songs of Benjamin Britten's Ceremony of Carols as well as Handel's Hallelujah Chorus. This year the Guild of St. John the Divine had their Christmas party for nearly a hundred little colored children, and we let Santa Claus in for that, after our children's play, featuring the Annunciation and the Visitation. The girls went home on December 19th still hungry for Christmas Day itself.

Some of the faculty stayed at school for Christmas, as usual, and the Sisters used the holidays for spending more time at home, in the Convent. Every year we welcome the return to the rhythm of Convent life. We can pay more attention to household jobs, thinking of our Lady cleaning and sewing for her Family, and welcoming relatives and friends, shepherds and Wise men, who came to visit them. We can also sing offices that can only be "said" during the school term, and that singing brings us nearer to the Heavenly Host singing "Glory to God in the Highest" to celebrate the birth of our Savior.



The Order of The Holy Cross

MOUNT CALVARY

It has been so long since we have reported you that perhaps some of you have begun wonder whether we have gone out of business. Far from it. We are busier than ever. But as our work remains the same as it has been since the House was founded, it is difficult to find new subjects about which to write.

The succession of Retreats here at Mount Calvary continues. Most weekends we have a group of laymen with us. In order to use our facilities to the full, this year we are scheduling two groups of eight men from different parishes each weekend. Our experience has been that last minute conflicts usually cause groups to drop below the number first expected, so by assigning two groups we hope to keep closer to our ideal number of ten to twelve men.

During the week we occasionally have priests here for Retreat. The burden of work on the clergy in these parts, where parishes are growing so rapidly and almost all are engaged in building programs, is so great that it is very hard for them to get away. Consequently less of them are able to visit than we should like. This fall we scheduled three official Priests' Retreats, one in September and two in October, and sent notices to them to all the clergy of the Eighth Province. The response was smaller than we had hoped, though it did bring more priests here than had come the year before. Perhaps as these become an established event, more will plan in advance to fit them into their schedules.

The St. Mary's Retreat House for Women, run by the Sisters of the Holy Nativity, prospering, and keeps us busy ministering to the Sisters and their guests. Their facilities have been immeasurably improved during the past year by the erection of a lovely chapel.

Our load of outside engagements grows heavier all the time. In the season of 1955-6, we conducted 9 Missions and 44 Schools of

Prayer for adults, and 13 Missions and 11 Schools of Prayer for children. They have carried us all over the western states, and last spring Fr. Baldwin had a series in Alaska. He is to return there this winter for two months, visiting the inland stations. That seems like a strange time to be going to Alaska, but the point is that the only convenient way of reaching these stations is by plane, and this has to be at a time when the snow is firm enough for the plane to land. This year will also include two trips to Hawaii; so you see we get around.

During the past year we have been able to make two important improvements at Mount Calvary. The first was the turning of two unused garages into a Common Room for the Community. The garages were right in the middle of what was intended originally to be servants' quarters, where the Community lives. By transforming them into a Common Room, and linking it with the cells on either side, we have pulled our area together and provided a center for our family life.

This is a tremendous help, since after all our primary obligation and contribution here, as at all our Houses, is the living of the Religious Life. That involves not only the regular recitation of the Daily Office, but also the establishment of a spiritual family which serves as host to the men who come here for Retreat, and as a means of spiritual refreshment between appointments for those of us who are on the road. The new book-lined Common Room, with its magnificent view of the sweep of the mountains down to the ocean, has provided us a place where we can gather, apart from the guest area, for the companionship of our Community life.

The other renovation has been the cutting up of two large guest rooms, so big that we hardly ever used them, into four smaller ones, and the provision of a second common lavatory for the use of our guests. This makes it possible to take a few more over the weekends, and means that during the week we rarely have to use the big dormitory.

Another recent development has been the division of the Priests Associate into two provinces and the placing of the western under the direction of Mount Calvary. This group of Associates has grown so large that it could no longer be readily handled entirely from the Mother House. We hope the division will produce still more rapid growth in the western area.

Mention should also be made of something that we feel has proved to be of value to the whole Church, Fr. Baldwin's careful analysis of the Seabury Church School material. His sympathetic evaluation of its strong and weak points has been published in pamphlet form under the title *More Accurate Words*, and can be obtained from the Holy Cross Press.

So the Order carries on its work on the west coast. We hope you will keep us in your prayers. As we are the only Religious House for men west of the Mississippi, our responsibilities and opportunities are unlimited.

LIBERIAN MISSION

As I write this early in December, the annual Liberian Appeal is being mailed out. We do hope and pray that our friends and supporters will respond generously for the upkeep of this important work on the frontiers of God's Kingdom. As the Appeal takes the place of the December issue of *The Hinterland*, we thought we had better get a little news about the Mission in this issue of the Magazine.

First a word about the article on Sister Hilary, C.H.N., which appears on page 6. This has been set up in type for three months but we held it over as articles of a topical nature had to take precedence in November and December. Then, just as we were preparing the January issue, a letter came from Sister Hilary saying that the Reverend Mother is sending her back to Bolahun! She wrote, in part: "So don't you think the article should wait until my demise!" Usually we agree with Sister Hilary, but this time we think we will not! Her account of the expansion of the Mission work is most interesting and "Father Doctor's" appreciation is still true; so we decided to publish

the article as it stands — with a heartfelt thanksgiving that the "Mother of the Kisiss" has returned to her people.

We are sorry to record, however, that it was the health of Sister Elvina and Sister Anne Patrick which necessitated their recall and the sending out again of Sister Hilary. Let us keep them all in our prayers. Likewise, Sister Christian who also returned to the Mission.

On November 4th, 1956, the Rev. Robert Worster and the Rev. Connor Lynn, the two deacons stationed at Bolahun, were admitted as Companions of the Order after a probationary period. It is also planned that these two men will be advanced to the sacred Priesthood some time in December by Bishop Campbell. We hope to give more definite details in next month's issue.

Both Father Gill, O.H.C., and Father Smyth, C.O.H.C., M.D., returned to Africa and are now hard at work on the field again. We are most happy to have three of our Companions on the Mission staff.

Bishop Campbell, O.H.C., had to fly down to Monrovia in November to have some dental work done. This gave his many friends in the Liberian capital an opportunity to see him again. A dinner was given in his honor by government officials.

The picture accompanying Sister Hilary's article was made from a passport photo — which explains the funny marks at the bottom. We have been trying to get a good picture of the Sister for a long time but this was the best we could do.

Meals for Millions, Inc., of Los Angeles, California, a non-profit, private enterprise recently shipped us 38 cases (1,026 net lbs.) of their Multi-Purpose Food. This is a concentrated, nourishing food, with a soy bean base, to which vitamins and minerals have been added. Such a wonderful gift will go far to round out the poor diet that our leprosy patients usually get. Our good friends The American Leprosy Missions, Inc., assumed the financial responsibility of freight and shipping. We commend both of these organizations, who are on the front line warring against leprosy and mal-nutrition to our readers' prayers and generous help.

An Ordo of Worship and Intercession - Jan. - Feb. 1957

- 16 *Wednesday* G Mass of Epiphany xxi—for the Confraternity of the Love of God
- 17 St Anthony Ab Double W gl—for all contemplative religious
- 18 *St Prisca VM* Simple R gl—for the Society of St Stephen
- 19 *Of St Mary* Simple W gl pref BVM (Veneration)—for the Community of St Mary
- 20 2nd Sunday after Epiphany Semidouble G gl col 2) SS Fabian and Sebastian MM or pref of Trinity—for world peace
- 21 St Agnes VM Gr Double R gl—for all who mourn
- 22 St Vincent M Double R gl—for acolytes
- 23 *Wednesday* G Mass of Epiphany ii—for the Christian education of children
- 24 St Timothy BM Double R gl—for the Companions of the Order of the Holy Cross
- 25 Conversion of St Paul Double II Cl W gl col 2) St Peter cr pref of Apostles—for the conversion of the Jews
- 26 St Polycarp BM Double R gl—for the Society of the Oblates of Mt Calvary
- 27 3rd Sunday after Epiphany Semidouble G gl col 2) St John Chrysostom BCD cr pref of Trinity—for all theologians
- 28 St Cyril of Alexandria BCD Double W gl cr—for the church in Egypt
- 29 St Francis de Sales BCD Double W gl cr—for the novitiate of the Order of the Holy Cross
- 30 *King Charles Martyr* Simple R gl—for the Society of King Charles the Martyr
- 31 *Thursday* G Mass of Epiphany iii—for the sick

- February 1 St Ignatius BM Double R gl col 2) St Bridget V—for the church in Sweden
- 2 Purification BVM Double II Cl before principal Mass blessing distribution procession of candles V at Mass W gl cr prop pref—for Nashotah House Seminary
 - 3 4th Sunday after Epiphany Semidouble G gl col 2) St Blasius BM cr pref of Trinity—for the conversion of the heathen
 - 4 *St Gilbert of Sempringham Ab* Simple W gl—for all religious
 - 5 St Agatha VM Gr Double R gl—for all in military service
 - 6 St Titus BC Double W gl col 2) St Dorothy VM—for the Seminarists Associate
 - 7 St Romuald Ab Double W gl—for the Priests Associate
 - 8 *Friday* G Mass of Epiphany iv—for all in mental hospitals
 - 9 *Of St Mary* Simple W gl pref BVM (Veneration)—for the Order of St Helena
 - 10 5th Sunday after Epiphany Semidouble G gl col 2) St Scholastica V cr pref of Trinity—for the Order of St Benedict
 - 11 *Monday* G Mass of Epiphany v—for the Liberian Mission
 - 12 *Tuesday* G Mass of Epiphany v—for the Confraternity of the Blessed Sacrament
 - 13 *Wednesday* G Mass of Epiphany v—for the church in Russia
 - 14 *St Valentine PM* Simple R gl—for all young people about to be married
 - 15 *Friday* G Mass of Epiphany v—for the Confraternity of the Christian Life

NOTE: on the days indicated in *italics* ordinary votive or requiem Masses may be said On Commemorations of Saints (marked Simple) Mass may be of the Saint or of the feria with commemoration of the Saint.

. . . Press Notes . . .

Much is being published these days about "Worship in the Home," not just saying "Grace at Meals" or a few prayers at the bed-side and such, but having the entire family gathered together for some service at regular and stated times of each day. Worship in the home—Family Worship—is not a new idea in Holy Church's program. Our Prayer Book tells us this and expects it to be done daily, giving us long and short forms to be used, devoting an entire section in the book to this Christian practice. (See pages 587-600 Book of Common Prayer) It is a new idea for most of the Church families—at least it is a new practice for most of them. "Grace at meals" is a fairly common practice and is often considered sufficient worship when the family is together. Those meal times can be a good time for some form of Morning and Evening Prayers and the "Grace" can be used as a closing prayer. But whatever the arrangement of material to be used the service should be held at some set time. And to do this will most likely be difficult under the conditions of the varied schedules of the members of the family. When it is determined to have worship with the family the schedules *can* be adjusted to make the service possible.

Special occasions or seasons offer opportunity for Family Group prayers and devotions—birthdays, anniversary dates, Saints' Days, seasons like Advent and Lent. In Lent the various Litanies are excellent for group worship and devotion in your home. I want to suggest another act of worship for your home use which may be a new idea . . . the Stations of the Cross. If you have a set of pictures that can be set before the family it will be a big help. On the opposite page Margaret's Shop tells us of a set of full color pictures of the Stations. The detail work in full color gives a feeling of repose, a visible impression of the divine Soul of Christ act-

ing passively, rather than the human soul which is so often portrayed. These pictures should be an inspiration as they are placed before the family, the father leading the service out of a St. Augustine's Prayer Book or the separate leaflet. The Stations could be used to advantage on the Fridays in Lent in addition to the Morning and Evening Family Prayers from the Book of Common Prayer. *Try it.*

Now to happenings in the Press. November was a busy month in the office. I called in some extra help to handle all of the Christmas Gift renewals that were sent in so promptly. Over fifty percent of the expirations were renewed up to November first—a real record. This leaves the few weeks before Christmas for the remainder to come in time for a Gift Card to be sent before Christmas. This prompt renewing is a pleasure to the Magazine Staff and a big help to the treasury. We thank those who so promptly responded. I had really hoped for more NEW subscriptions—but we still have several weeks from this writing to Christmas. A fisherman always hopes!

Now for a brief bit about things to come. Several new publications are in process. The first is a small folder giving the service of Communion of the Sick from the Reserve Sacrament. This is to guide both the priest and the communicant. A copy should be in every home; one never knows when it will be needed. This guide has had practical and satisfactory use in a parish. Ready now at a modest 2 cents per copy. The second; we are getting together a collection of some fifty articles published throughout the years in Holy Cross Magazine, on various subjects and by various authors. It will perhaps be known as HOLY CROSS OMNIBUS and will be a full size book and a limited edition. More about it later.

May the New Year be richly blessed.

February, 1957

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CRUCIFIXION FROM TYROLESE PASSION PLAY

St. Dismas, the Penitent Thief, is on our Lord's right; Gestas on His left.

**We Dedicate This Issue of The Holy Cross Magazine
to the**

Society of St. Dismas and the Church's Work in Prisons and Ministry of Rehabilitation

The Holy Cross Magazine

Feb.



1957

Society Of St. Dismas The Beginning of an Answer?

THE Society of St. Dismas came about in the spring of 1955 through the germination of an idea to send reading material into prisons. It was inspired mainly by the Reverend Charles E. Greene, Rector of the Church of St. Mary, Wayne, Pennsylvania, who at that time was serving as a role sponsor for one of his parishioners—a young man who while incarcerated had become a Roman Catholic because of the Episcopal Church's unavailability, and lack of work, within the prison walls.

From the original idea of sending reading material into the institutions came the larger idea of acquainting the Church with the need for work by the Church within prisons, and promotion of Prison Sunday was begun. Prison Sunday in the Roman Communion is a movable feast of the Penitent Thief on the second Sunday in October and because a

number of institutions have made this particular day one on which a special meal is given to prisoners, most non-Roman institutional chaplains have begun some commemoration of that particular day as Prison Sunday. Letters were sent out to a small number of clergy known to be working in this field. A few replies were received from them and the second segment of interest in the Society and in this work commenced.

Philip Deemer, who had directed the work thus far, returned to New York in the autumn of 1955 and brought the Society and what was then its present status with him. He aroused the interest of Dr. Frank M. Hudson, a resident doctor on the staff of the Columbia-Presbyterian Medical Center studying neurosurgery, in this work, and Dr. Hudson subsequently became the Associate Director of the Society.

Early in 1956, Mr. Deemer discussed with the Reverend Grieg Taber, Rector of the Church of St. Mary the Virgin, New York, the whole idea, purpose and activity of the Society. Father Taber was greatly interested in the idea and encouraged him to talk with someone who might be better able to advise him of persons in a position to help the active promotion of the Society. He gave Mr. Deemer the name of the Reverend Dr. Leland B. Henry, Executive Director of the Department of Christian Social Relations of the Diocese of New York. Dr. Henry was equally interested and offered the names of several members of the clergy whom he felt would also welcome the idea. It was at this meeting that the promotion of the Feast of the Penitent Thief, listed for 26 March in the Anglican Missal, was discussed. Dr. Henry procured for the Society the approval of the Right Reverend Horace W. B. Donagan, Bishop of the Diocese of New York, for diocesan use of this Proper in all of the churches.

One of the persons whom Dr. Henry had recommended to Mr. Deemer as being interested in this field was the Reverend C. Kilmer Myers, Vicar of the Lower East Side Mission of Trinity Parish, New York, consisting of the Chapels of St. Augustine and St. Christopher. Mr. Deemer met with Father Myers at the Church of St. Peter-in-Chelsea after Father Myers had completed conducting a retreat there. Father Myers was extremely interested in this idea of an organization for prison work by the Church and would consider becoming its Chaplain. Within several weeks Father Myers accepted the chaplaincy of the Society and letters were sent out for the promotion of the Feast of the Penitent Thief. Some 60 churches throughout the country joined in the celebration of this feast day in 1956, and from these churches have come a sizable portion of the Society's members.

Since a number of events had occurred during the previous few months, it was felt that a bulletin should be published for distribution to the interested members and other persons who might wish to join the Society and its work. In April the first issue of eight

pages came out and was influential in bringing a number of new members into the organization. In June, Father Myers wrote Mr. Deemer a letter suggesting that the Society have a Corporate Communion sometime during the summer and, on 9 July, Father Myers, Mr. Deemer, Dr. Hudson, and the Reverend Vern L. Adams, O.H.C. (Visiting Episcopal Chaplain at Sing Sing Prison) met at the Chapel of St. Augustine to make plans.

After the agreement that there definitely should be a Corporate Communion, and within the very near future, the idea was proffered that as long as that many interested people would be assembled together for celebration of the Holy Eucharist, why not also have a one-day conference on the subject of the Church and prison work. This idea was unanimously approved and details for such a conference were begun at once.

About this same time a letter was received from the Reverend James G. Jones, Chaplain of the Cook County Prison in Chicago and the founder of St. Leonard's House—the only hostel for released prisoners in the Church—in the same city. In his letter Father Jones explained that he had a young man who was being released from Cook County Prison who would be better off returning to his previous neighborhood environment. There were three felonies on his record as well as minor offences and Father Jones knew that he would be constantly plagued by the local police every time something in his precinct went wrong. The Society, after some investigation, found him a temporary residence through the Reverend Edward Chandler, Vicar of the Church of St. Peter-in-Chelsea, New York. Father Chandler said that he would give him a room in which to live for a week to 10 days until he got himself settled and found another place to live. The young man arrived and within a few days was directed to Mr. Robert Hannum of the Osborne Association—an organization whose work is completely dealing with ex-prisoners. This young man secured a job—and lost it because of unmet requirements—found another, and finally went on to become the sexton of a parish in New York. What was only to be a temporary

ary residence at St. Peter's has turned out to be a permanent one.

In August another SSD bulletin went out containing an announcement of the forthcoming conference which had been scheduled for 15 September, the day following the Feast of the Exaltation of the Holy Cross—a feast day associated with St. Dismas and having much the same Proper as the Feast of the Penitent Thief.

The St. Augustine Conference on the Church and Prison Work came about as planned and with an abundance of success. Almost 50 people turned out for the conference, either in the morning or the afternoon, and a good number for the entire day. The conference began with a celebration of a Choral Eucharist with the Right Reverend Charles Francis Boynton, Bishop Suffragan of the Diocese of New York, as the celebrant and Father Taber preached the sermon. Following the Eucharist there was an informal welcoming over fruit juice in the parish hall, in the undercroft of the Chapel of St. Augustine, and lunch was served following. At one o'clock the panel of speakers began with a welcoming by Philip Deemer, Director of the Society, and following with the Reverend Howard O. Bingley, the Reverend Drury L. Patchell, the Reverend E. Frederick Proelss, Mr. Robert Hannum, and the Reverend James G. Jones, whose paper was presented by Dr. Hudson, who followed with comments of his own.

Following the panel of speakers there was an open discussion led by Father Myers, but it was found necessary to cut short the discussion because the length of the panel papers had caused the conference already to run an hour overtime. The conference closed at 4:30, instead of 3:15, with Benediction, with Father Adams, O.H.C., as officiant.

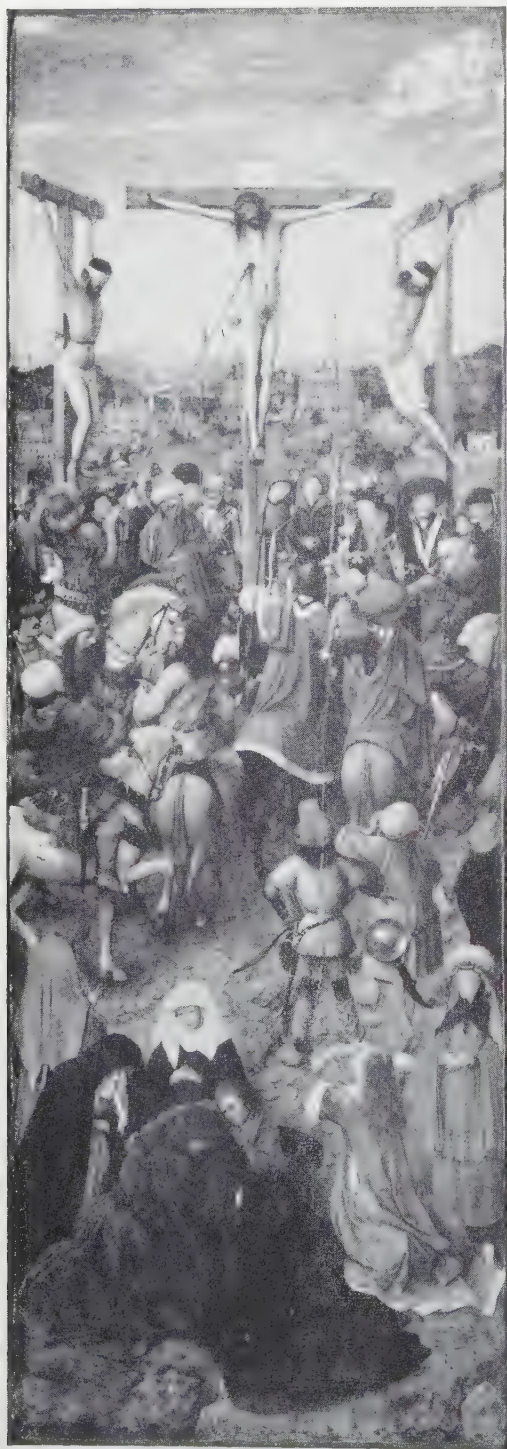
A chapter was formed from the New York group who had attended the St. Augustine Conference and they voted on four resolutions and elected a Chapter Advisory Board. Three of the resolutions were passed unanimously: (1) to commence the necessary operation for the establishment and function of a hostel in the Greater New York area, preferably to be made by conversion from the present Mission of San Salvatore, located in Broome Street, New York, or any other

suitable building which might serve the same purpose; (2) to seek the approval of and permission from the Right Reverend Bishop of the Diocese of New York to follow through on the aforementioned plan; and (3) to increase the facilities of the Society of St. Dismas so that it may become a national center for the exchange of ideas, activity and persons in the field of the Church and prison work. The fourth resolution was passed by a three-fourths majority vote: to work unceasingly for the abolition of capital punishment.

The following persons were elected members of the New York Chapter Advisory Board: the Rev. Vern L. Adams, O.H.C., the Rev. H. Rushton Bell, the Rev. Edward Chandler, Gordon Langley Hall, the Rev. Dr. Leland B. Henry, William Johnston, the Rev. Drury L. Patchell, the Rev. Grieg Taber, and Ralph Weller. Since their election Gordon Langley Hall and Father Taber have resigned and their places have been filled by Mrs. Madolin Cervantes and the Rev. E. Frederick Proelss. The Honorary Chairman of this Board is the Rt. Rev. Horace W. B. Donegan and the Episcopal Advisor of the N. Y. Chapter is the Rt. Rev. Charles Francis Boynton.

On 24 October the New York Chapter held its first meeting in the parish hall of the Church of St. Mary the Virgin. From this meeting Chapter committees were established: ways and means, promotion and publicity, chaplains' supplies, and Christmas packages. The last committee began its work immediately and established a project to send Christmas packages to the chaplain of Rikers Island (the New York City Penitentiary) for those incarcerated men who would not otherwise receive anything at Christmas time. Letters went out to Woman's Auxiliaries of the New York City parishes and several other organizations. A very good response was forthcoming, and Father Proelss had a good number of extremely well-filled packages for his men at Rikers Island when Christmas came.

Following the meeting of the New York Chapter there was a realization that, as a result of the success for the St. Augustine Conference, there would in the future be the need and demand for other conferences in



CRUCIFIXION by Hubert van Eyck

Courtesy of the Metropolitan Museum of Art

other locations. It was decided, therefore, that the Society should have a National Advisory Board. Board members were selected not only because of their interest in the Society, but also because of their past experience and/or work in this field. One representative from each of the eight provinces was appointed and they are listed numerically as follows: (1) the Rev. Whitney Hale, Rector of the Church of the Advent, Boston, and Director of the Adelynrood Conference, which this year presented the topic of "Punishment—Justice or Mercy;" (2) Peter M. Brown, who served as a mediator with Father Myers in the Lower East Side gang eruptions in the summer and fall of 1956; (3) the Rev. Frank Damrosch, Rector of the Church of St. Paul, Doylestown, Pennsylvania; (4) the Rev. Victor A. Menard, Director of the Church of St. Michael's Farm for Boys, a farm in Picayune, Mississippi, for "problem boys," where the work is to catch the problem before it develops into delinquency; (5) the Rev. James G. Jones, Chaplain, Cook County Prison and Director of St. Leonard's House, Chicago; (6) the Rev. James Brice Clark, Rector of the Church of St. Barnabas, Omaha, and former assistant Chaplain at Lewisburg Federal Penitentiary; (7) the Rev. Walter G. Field, Vicar of the Mission of St. Andrew, Dallas, and former Chaplain-Director of the Episcopal Community Service of that city; and (8) the Rev. Tod W. Ewald, Rector of the Church of the Holy Innocents, Corte Madera, California, and Chaplain, San Quentin Prison.

In November, because of an increase in his work at the hospital, Dr. Hudson felt the necessity to resign as Associate Director of the Society, and Ralph H. Weller was appointed to fill his place. At the same time Mrs. Madolin Cervantes was made Secretary of the Society.

At the present time plans are underway to hold a conference on the Church and prison work in Philadelphia later in the spring and it is hoped, to hold one also in Boston later in the spring or early in the summer. Initial plans are underway too for an even larger

and more successful St. Augustine Conference for 1957.

The Society of St. Dismas has accomplished much this far—more than it had hoped to accomplish by this time—but it is still far from its ultimate goals. While it is not a complete answer, it is—hopefully—the beginning of an answer. The Society at present would like to establish a hostel for released prisoners in the New York area, much like St. Leonard's House in Chicago—and, ultimately, would hope to establish such hostels in several other metropolitan areas. These things, of course, take a great amount of time and will not be done overnight. However, even in that which can be done right now the Society is hampered by a lack of funds

with which to work. These must come from those who believe in the work the Society is now doing and wants to do in the future.

The Society should—and can—become a national center for the exchange of ideas and activity in the field of Church work in prisons. The staff has developed plans to set up more available information centers and means of aiding prisoners and ex-prisoners directly but dreams and plans alone cannot bring this about. Material backing is needed, and the Society has every faith that this will be forthcoming from these people who believe in the cardinal virtue to follow Christ when He said:

"I WAS IN PRISON AND YE
VISITED ME."

Big Kettle Of Small Fish

AN ANCIENT AND SERIOUS PROBLEM OF JUVENILE DELINQUENCY

BY PETER MEGARGEE BROWN

Mr. Peter M. Brown is the representative of Province II of the Society of St. Dismas National Advisory Board. He is a member of the law firm of Cadwalader, Wickersham and Taft of New York and served as a mediator with the Reverend C. Kilmer Myers in August 1956 during the outbreak of gang fights in the Lower East Side of New York.

Several years ago we were preparing a case of federal income tax evasion against Philip (Phil Katz) Albanese, a convicted narcotics trafficker and dock racketeer. To prove the indictment against him we needed the testimony of a handwriting expert to testify concerning certain of his tax returns. The Treasury Department sent over a government trained employee to act as a witness with this special capacity. Before the trial I asked him: "How many times have you testified in court as a handwriting expert?" He surprised me by replying: "Only once,—last week." I said: "Good heavens, did the judge let you testify as an *expert* when you had never been an expert before?" My witness replied confidently: "Well, the defendant's lawyer objected quite loudly, but the judge looked down at me and then shaking his head at the jury he said: 'Ladies and gentlemen, this boy has to start sometime.'"

With the judge's philosophy in mind, I would like to talk with you for a few minutes about an increasingly serious blight on the social fabric of America: juvenile delinquency.

The topic was suggested by our rector for Layman's Sunday because it is not only a trouble that concerns us all, but in the next decade, in cooperation with others and with God's help, we may be able to make a contribution toward the solution of what has become an incredibly complex problem.

The curse of teenage crime and misconduct is as old as time. Like ulcers, it is a wound stripe of civilization, with us since Bible days. The discovery of the Rosetta stone, I am told, provided the key to the earliest hieroglyphics buried within ancient Egyptian tombs. The first stone tablet, laboriously deciphered, revealed a stirring warning by the elders of Thebes against the

outrageous conduct of the youth of that day. "Alas," wailed the learned author, "just what is the younger generation coming to?"

While the Egyptian elders may have agreed that the youngsters of that day had gone to pot, I am sure they disagreed violently about what to do about it. There's the rub. Not diagnosis of the spreading disease, but prescription for cure. Times haven't changed.

In any event, whether history repeats itself or not, the question presents itself today whether the Episcopal Church, or any church, and its members has any responsibility to work with others toward the curbing of teenage warfare and crime.

A leading clergyman of another church has plainly warned that "the gravest, greatest challenge to parents today is the challenge of their children." We are told a "new creed has been patterned by a segment of the young people of America—a creed of dishonesty, violence, lust and degeneration." And the fault, he continued, "lies with us—their priests, parents and teachers who do not constantly and actively work and pray to arrest the avalanche of lewd comic books, equally lewd films and television features, indecent magazine picture stories, obscene, suggestive dancing to which they are daily subjected."

How true is this picture of numbers of the young people of today? If true, is it a problem for government to handle alone or is it a problem for cooperative effort for church, home and school as well? Of course, the easiest way is to let the whole situation drift.

But this great churchman left no doubt about his view. For when he spoke to the National Fraternity of Christian Doctrine this month, he said: "As a minister of Christ, responsible for the spiritual welfare of the flock entrusted to my care, I avow that this is placing the burden exactly where it belongs, for ours is the blame for the sins of our children."

Let us focus on New York City. Is juvenile delinquency running riot in this community? Police Commissioner Stephen P. Kennedy—an extraordinarily able and conscientious career officer—reported in August that arrests of boys and girls increased 41%

in the first half of this year over the same period last year.

Is some of the increase due to a toughened attitude by the police? In other words, are more arrests being made?

Dr. Alfred J. Kahn of the New York School of Social Work (across the street from this church*) a specialist in these problems, commented that social welfare agencies had not noticed "any sudden explosion of juvenile delinquency in New York City."

Whatever the statistics, this serious and ancient problem is worthy of the attention and help of all citizens of the community.

Last summer an example of cooperative efforts by citizens, clergy and public and private agencies was seen in this city. Sixty-nine days ago a bloody and bitter dispute broke out between several teenage gangs on New York's Lower East Side. The gang warfare threatened to spread into citywide violence. In this teeming polyglot neighborhood 49,000 teenagers roamed the streets without recreational facilities. Painful changes had been wrought in this area at the tip of Manhattan in the last twelve years. Population shifts had caused great unrest. A continuing stream of Negroes and Puerto Ricans had moved into this underprivileged area where for decades the population had been of Jewish, Italian and Irish origin. As this transition took place, ill-feelings and tensions increased. New housing in a primarily slum area caused rivalry for better quarters. The influx of the newcomers caused distress in delinquency, disease, crime and broken homes.

The fighting among the teenage gangs had led to the shooting of two youths: William (Mousey) Vasquez, a member of a teenage gang known as the Enchanters, had suffered a flesh wound. Michael Schoenberg, the second victim in the shooting was shot in the back. His condition was serious as he was given blood transfusions at Gouverneur Hospital. Both of these boys were 17 years old.

Then John Rodriguez, 18, a member of a rival gang known as the Dragons, came to

*Church of the Heavenly Rest, Fifth Avenue and 90th Street, New York City.

an Episcopal priest in the area named Father William Wendt, 36, a World War II fighter pilot, and confessed that he had shot and wounded these other boys as a result of a mutual grudge.

Although the city worked to bring a halt to the teenage gang warfare, other similar outbreaks occurred in the Bronx, Queens and Brooklyn. The brush fires had started. Teenage kids were arrested over the weekend in wholesale lots, held on low bail for hearings. Charges against them ranged from unlawful assembly and malicious mischief to possession of unlicensed weapons. Scores of detectives were assigned to the area as tension mounted.

Into this holocaust stepped Father C. Kilmer Myers, Vicar of the Lower East Side Mission of Trinity Church, the oldest Episcopal Church in this country. Father Myers was Youth Chairman of the Lower East Side Neighborhood Association, an organization he helped to found. For some months Father Myers had been working quietly on this problem and had identified himself with this distressed and depressed neighborhood. At the time, of course, he was thoroughly familiar with the problems of the Lower East Side. Under his leadership, and due in large part to his persuasion, the leaders of the warring teenage gangs, (Enchanters, Dragons and Sportsmen) agreed to sit down with responsible adults and discuss the method by which the violence could be ended and differences resolved. As a result, each of these gangs agreed to name six representatives to a mediation session at the Trinity Parish House. It was Father Myers' prayer and hope that mediation might bring peace not only in the Lower East Side but in other areas as well.

On Monday, 13 August, a three and one-half hour mediation session was held at the Parish House of Trinity Church, 74 Trinity Place. At 9:30 p. m. sixteen representatives of three teenage gangs sat across from each other at one large table. Also present was William (Mousey) Vasquez, who five nights earlier had been shot by a member of the dragons, whose seven representatives sat across from him at the table. At the outset the atmosphere was sullen and hostile.

For ninety minutes the grievance session was devoted to insults and gripes concerning the behavior of the rival groups. By then the representatives had exhausted their pent-up feelings and a 10-minute break was taken. The representatives (two of whom were girls) were encouraged to come back to the table with a point-by-point program that each gang would *wish* the rival gangs to endorse and follow. When all returned to the mediation table, strangely enough, the three gangs had three programs which point-by-point were virtually identical. In a sentence, they sought decent treatment from each other. By then more rapid progress was made in ironing out a mutual agreement, since each representative came to see for himself how similar the desires and aspirations of each group of teenagers actually are.

After midnight the leaders of these warring East Side gangs agreed to a three week truce, a cessation of harassment of each other, a system of grievance procedure and a plan for members of the gangs to work together for the establishment of a community center in the Lower East Side.

While the mediation session was in progress members of the Dragon gang voluntarily had gone to Gouverneur Hospital to donate blood for the more critically wounded member of the Enchanters.

That was 13 August and the early morning of 14 August. On 4 September—three weeks later—a second mediation session was held between the warring youth groups at the Church of St. Peter-in-Chelsea. The representatives had kept their word: there had been no “rumbles” (gang fights) or other disturbances during the truce period. To the surprise of the skeptics the three gangs had gone on joint bus rides, dances and other outings without hostility or trouble.

Furthermore, the Henry Street Settlement had cleared out a room formerly used for baby carriages and converted it to a meeting room for the young members of these groups. Then the representatives voted to extend the truce indefinitely. There has been no trouble since.

After the meeting Father Myers said: “The experience is verification that, given opportunity, with supervision and direction,

rumbles and physical violence can be controlled, averted and ultimately eliminated."

Juvenile delinquency is not a field noted for widespread agreement as to either its cause or cure. Some people may not be happy with Father Myers' joint efforts to deal with teenage feuding. Some people think that the church groups should stay out.

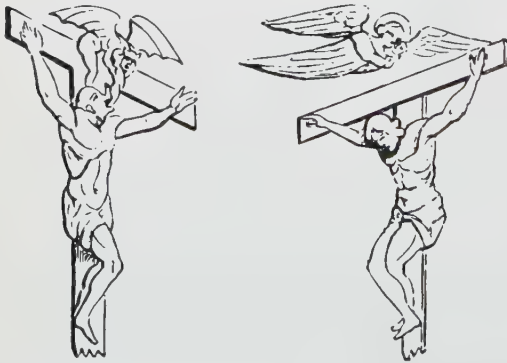
I believe the church has an obligation to work on the problem of teenage maladjustments and delinquency *without* interfering with the duty of law enforcement officers. And *before* crime is committed, *before* the arrest is made, parents, clergy, laymen, social workers, doctors, teachers have a true opportunity to do an effective job.

We recognize the vital need for police protection. Crime and violence is no less obnoxious because it is committed by a person under 21. We expect the police force to do its duty under the law without compromise or favor.

Certainly organizations like the church, parent groups, social agencies and the Police Athletic League are remarkably well suited to deal with the juvenile before he becomes a delinquent, and often afterwards. Hones concern by the church and other groups will tend to lessen the fierce burden of increasing youth crime in the city. When the evil work has been done by the young criminal, the only way out at that point is the long road of rehabilitation, a tough, intolerably narrow road back.

At least let not the church, its clergy and its laymen, be deterred from lending aid where required to combat the rising tide of teenage misconduct and crime. The problem is so complex, so vast, so terribly serious that cooperation of all—individual and group, public and private—is needed to remedy this ancient and persistent blight on America's most important spiritual resource: today's youth.

SAINT DISMAS (nom présumé du BON LARRON). Cf. Croix. Le moyen âge représentait volontiers un ange recevant de la bouche d'un moribond l'âme prédestinée, ou le démon s'emparant, à la mort, d'une âme vouée au malheur éternel (Cf. Ame). La gravure ci-jointe, empruntée à la



*Revue archéologique*³, doit avoir été renversée par le copiste; car constamment le bon larron est à droite, et le mauvais à gauche. Quant au nom de Dismas, nous le donnons sans autre garantie qu'une tradition populaire conservée pieusement en Allemagne surtout⁴, et qu'expriment ces vers léonins du moyen âge au sujet du Calvaire :

« Imparibus meritis pendent tria corpora malis :
Dismas, Gestasque, in medio sedet ima potestas ;
Gestas damnatur, Dismas super astra levatur⁵. »

SAINT DISMAS (presumed name of the GOOD THIEF). The Middle Ages used to like to represent an angel receiving the pre-destined soul of a dead person, or the devil taking over, at death, a soul doomed to eternal sorrow. The accompanying picture, borrowed from the *Archeological Review*, ought to have been reversed by the copyist: for regularly the good thief is to the right, and the bad to the left. As for the name of Dismas, we give it without any other guarantee than a popular tradition piously preserved especially in Germany, and which is expressed by these majestics lines from the Middle Ages on the subject of the Calvary:

"Criminals of varying merits, three are the bodies which hang:

Dismas and Gestas, in the middle is sitting in uttermost might;

Gestas is damned, but Dismas above the stars is raised."

—From Husenbeth's *Emblems of the Saints*

(Courtesy of the New York Public Library and the Metropolitan Museum of Art)



Proper For The Feast Of The Penitent Thief

26 MARCH



Collect

Almighty and merciful God, who has prepared a way of salvation for the wicked: graciously show us the love in the face of thine only-begotten Son Jesus Christ, whereby he drew unto himself the blessed Thief on the cross; that we likewise may be moved to true repentance, and attain the promise to be in Paradise with him, even the same Jesus Christ, thy Son, our Lord. Who liveth and reigneth with thee.

Epistle

ISAIAH 59: 1

Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity and speak lies; they conceive mischief, and bring forth iniquity.

Gospel

ST. LUKE 23: 39

At that time: one of the malefactors which were hanged railed on him, saying: If thou be Christ, save thyself and us. But the other answering rebuked him, saying: Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds; but this man has done nothing amiss. And he said unto Jesus: Lord, remember me when thou comest into thy kingdom. And Jesus said unto him: Verily, I say unto thee, today shalt thou be with me in paradise.

ST. AUGUSTINE CONFERENCE on the CHURCH & PRISON WORK

SPONSORED BY THE
 SOCIETY OF ST. DISMAS
 CHAPEL OF ST. AUGUSTINE
 (Trinity Parish)

NEW YORK CITY

15 SEPTEMBER 1956

10:30 A. M. — CHORAL EUCHARIST, CHAPEL OF ST. AUGUSTINE

Celebrant: The Right Reverend Charles Francis Boynton, Bishop Suffragan of the Diocese of New York

Deacon: The Reverend Grieg Taber, Rector, Church of St. Mary the Virgin

Subdeacon: The Reverend Vern L. Adams, O.H.C., Visiting Episcopal Chaplain, Sing Sing Prison, Ossining, New York

Master of Ceremonies: The Reverend William G. Love, Priest-in-Charge, Chapel of St. Augustine

Preacher: The Reverend Grieg Taber

11:30 A. M. — INFORMAL WELCOMING, PARISH HOUSE

Philip Deemer, Director, Society of St. Dismas

12:00 NOON — LUNCHEON, PARISH HOUSE

Served by the Guild of St. Monica of the Chapel of St. Augustine

1:00 P. M. — CONFERENCE PANEL AND DISCUSSION —

"The Church and Prison Work"

THE ROLE OF THE CLERGY:

The Priest as a Parish Counsellor — The Reverend Howard O. Bingley, Vicar, Chapel of the Incarnation, New York City

The Priest in the Courts — The Reverend Drury L. Patchell, Bishop's Missioner to the Courts of New York

The Priest as a Prison Chaplain — The Reverend E. Frederick Proelss, Chaplain, New York City Penitentiary, Rikers Island

THE ROLE OF THE LAYMAN:

Mr. Robert Hannum, Director of Vocational Placement, The Osborne Association, New York

THE ROLE OF THE CHURCH:

The Reverend James G. Jones, Chaplain, Cook County Prison, and Director, St. Leonard's House, Chicago (In his absence, Father Jone's panel was given by Dr. Frank M. Hudson, at that time Associate Director of the Society)

DISCUSSION MODERATOR:

The Reverend C. Kilmer Myers, Vicar, Lower East Side Mission of Trinity Church, and Chaplain, Society of St. Dismas

3:30 P. M. — BENEDICTION, CHAPEL OF ST. AUGUSTINE

Officiant: The Reverend Vern L. Adams, O.H.C.



ST. AUGUSTINE CONFERENCE — 15 September 1956

L to R: Philip Deemer, Director, Society of St. Dismas; The Reverend Vern L. Adams, O.H.C., Subdeacon; The Reverend C. Kilmer Myers, Chaplain, Society of St. Dismas; The Right Reverend Charles Francis Boynton, Bishop Suffragan of the Diocese of New York, Celebrant; Dr. Frank M. Hudson, Former Associate Director of the Society of St. Dismas; The Reverend Grieg Taber, Deacon and Preacher; Acolyte unknown.



St. Dismas: The Penitent Thief

An excerpt from the Preaching of the Cross on Good Friday 1956 by the Reverend Grieg Taber, Rector of the Church of St. Mary the Virgin, New York City. Father Taber was one of the first supporters of the organization and was instrumental in bringing about much of its expansion. He preached the sermon at the St. Augustine Conference and was formerly a member of the New York Chapter Advisory Board.

Have you ever considered taking the Penitent Thief as your patron saint? Holy Church has given him a place in the galaxy of saints in glory. St. Augustine and St. Chrysostom and other Fathers of the Church have given him the martyr's palm for he witnessed Jesus even unto death. Has some mistake been made? By no means.

You will remember that St. Dismas, our Penitent Thief, when he heard his brother thief from the cross blaspheme Jesus who was hanging on Calvary's central cross, rebuked him in these words, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly for we receive the due reward of our deeds, but this

man has done nothing amiss." Yes, doubtless with Jesus' prayer, "Father, forgive them for they know not what they do" running through his mind, he humbly pleaded, "Lord, remember me when thou comest into thy kingdom." You see, a wonderful conversion had taken place in blessed Dismas's soul. He had seen Jesus scorned and reviled and derided as an imposter by priests and rulers, yet he believed Him to be God. To the whole world, including you and me, he professed his belief as he addressed the dying Redeemer as "Lord." Yes, he wholly offered God his heart and tongue as dying with Christ he was privileged to die for Him.

What a powerful example blessed Dismas offers us! He strove to win his brother thief's soul to God, and at the same time he preached Christ Crucified to the whole world while making a humble penitent's request for just a little remembrance in Christ's Kingdom. And oh, the richness of his reward! As he listened he heard Jesus, the Good Shepherd

laying down his life for the sheep, address him as one of the lost sheep to be brought back into the fold: "Today shalt thou be with me in Paradise."

Yes, in a few hours when death had claimed his body and that of the Merciful Redeemer, Dismas would discover his soul to be flooded with golden sunshine as he, the firstborn of the Crucified Saviour, would be borne with Jesus on the joyful errand where the blesser Redeemer would announce to the faithful souls in the prison-house, souls waiting hopelessly for some ray of hope, that heaven's gate was henceforth opened to them. Open because of the merits stored up for them on Calvary's central cross through the bloodshedding of the Spotless Saviour.

Yes, take the Penitent Thief for your patron saint if you like. Then, by God's grace imitate his charity and faith and hope and humility and penitence. Seek his prayers that you too may become a happy member of the family of the redeemed.

The Priest As A Parish Counsellor

The Reverend Howard O. Bingley, is Vicar of the Chapel of the Incarnation, New York City—a church which is in the middle of a transition period as old housing is being replaced by middle-income housing and the entire facade of the neighborhood is unsettled during much of the change.

The purpose of the parish priest is to rehabilitate—to make God's mercy and redemption known to—someone who has been punished. So, our attitudes toward those who have been punished are the same as to those who have not been punished—attitudes of identification, of love—if we want, as priests, to fulfill our purpose. G. K. Chesterton said: "Unless we love a thing in all its ugliness, we cannot make it beautiful."

Difficult as it is we have to remember that we are shepherds of our people, whoever they are, imitating Our Lord on the Cross—looking beyond and beneath the faults and failings of those who were crucifying Him—and praying for them. Loving one who has been punished by society does not mean pretending that a wrong has not been committed, but, rather, recognizing that the past has swept by and has dropped an individual into

a world which is by-and-large hostile to him, and he to the world.

In *Serious Call* (chapter 18) we can remember the advice of a father to his son: "If people are proud they are ill of a very bad disease, and the only cure is to be destroyed." Thus, the hostile person in our hostile world ought rightly to be recognized as an invalid, and in so doing we shall see the person as he is and be able to help him.

Counselling involves more than the face-to-face meeting of two persons. Crime, in its very nature, as an act against society, involves society; therefore, the counsellor must consult, interpret, advise, and admonish society. This means, of course, that the counsellor works, or at least tries to work closely with parents, friends, (through his own Christian training if that is involved) with other clergy, social and case workers, probation officers, the police, lawyers, po-

iatrists, vocational counsellors, etc. Much can be said about the relationship between the priest and any one of these representatives of society in a counselling situation.

There is the problem of interpretation—interpretation of what you are trying to do for someone—and why you are doing it. This is especially true on those occasions—which are not infrequent—when you consult a key person in a given situation: lawyer, probation officer, psychiatrist, a judge (rarely) who is a skeptic, a humanist or someone who is not keenly interested in what he is doing. The problem is, of course, one of Christian revelation.

Much can be said about the relationship between Christian and non-Christian in this situation, but I would point out very briefly that we can thank God for the vision and realism of humanists and others, and cooperate with them wholeheartedly in all good works without committing ourselves to share with them their illusions which we may not believe.

There may be a problem in which the counsellor will not feel competent to give prolonged or intensive counselling—a problem, let us say, which has psychotic aspects—in which there are serious emotional disorders.

These are not all the problems which are faced in the course of counselling, and they may, in fact, not even be the most important ones in every situation. There are others, of course, but I should like first to discuss in further length the second of the two problems and then go back to the face-to-face encounter.

The problem I want to talk about now is that of whom I shall turn when I realize that I am not competent to give prolonged or intensive counselling. We can turn for advice to those among us, priests and laity, who have had more training than we in these matters. We can turn to those whom, although they have received no formal training, we consider to be competent and wise. We can turn to psychiatrists within or without the Church, or we can turn to the galaxy of professional counsellors, again within or without the Church. Each of us must determine for him-

self what he ought to do and to whom he ought to turn when necessary. Occasionally this may take a long time and the priest must in this time be the one principal source of assistance to the person who has come to him.

This past summer, for example, a young woman came to me from a short prison term, filled with guilt and fear. I recognized when I saw her that I could play only a supporting role for a while at least and that therapy was indicated. But, summer vacations had taken away from the city all those to whom I thought she ought to be directed. I tried to get help through well-qualified social agencies, but their stories were all the same.—shorthanded, summer vacations, very full schedules of appointments with promises to do the best they could. It seemed important enough to me, anyway, that real help should be obtained immediately but all I could do was to use delaying tactics. The young woman went to one agency and two analysts where she must have got some help, although she denied it, and finally toward the end of August was placed in good hands where she now is, happily.

There is a myriad of help to which one can turn, or to which one can be referred, but it isn't all wise or competent or Christian. I am sure that we are all grateful for the able counsel we have received in behalf of others from professional people. We must acknowledge that we need this kind of assistance in making known—or helping to make known—the mercy of God in rehabilitation.

However, as individual clergy we could be greatly assisted in Manhattan if there were a central agency to which we could turn—whether it be another St. Leonard's House, or whether it takes another form. This is not the place to spell out the functions of such an agency, but they would certainly include the keeping of an up-to-date and dependable list of competent counsellors and their specialties upon whom the clergy might call. Such an agency would never be expected to have all the answers to our problems, but it could at least help to eliminate some of our inefficiencies and fill in many of the gaps in our knowledge.

There are other tangential problems involved in counselling, but I pass them by in order to return to the face-to-face encounter with the released criminal. I think that we have to recognize that no such person comes to us to see what we look like or how we talk. *No person with problems is interested in us except as we are priests of the Church.* People come to us with their problems. If we were not ordained to be shepherds of souls, if it were not believed by the person coming to us that we would be interested in him, then he wouldn't bother. I daresay it takes an extraordinary effort on the part of some even to come to a priest to talk. In ourselves we are nothing, but by the grace of God we are enabled.

Every counselling situation differs from others in many ways, but there are certain basic similarities common to all. The person who comes to us from a prison has been sentenced by a human being. There are two considerations, at least, that ought to be acknowledged in this action. The first is that there may be, or is, a human vengeance operative in the act of one human being passing judgment on and sentencing another. The second is that while the sentence may be entirely legal, it is not necessarily Christian. Here we would have to clarify in our minds whether the thing done was simple crime or whether it was also sin.

I would suppose that in many cases where sentences are handed down there is a lack of feeling on the part of the judge for the basic goodness of man. I have no proof of this, but certainly there is proof enough of it in the calloused and hardened case worker or probation officer into whose keeping a person's post-prison life is largely committed. This is not, however, to condemn all in these hardworking professions.

Before the criminal has passed before the judge and jury, and on into prison, he has been a person who has been hurt deeply and in his hurt has done bad things. By the time he has passed through the door to talk to a priest he has become a social outcast. He has become, so far as the world is concerned, by-and-large, a person who is shunned for what he did.

In this situation the task of counselling an individual is broadened to include parents, friends and the community at large to which that person returns. Counselling cannot all ways be done, but we are wrong if we do not at least make an attempt to do it. There are parents who range in attitudes from "How can they do this to my boy?" to "He is just no good. I don't want to have anything to do with him anymore." In between there are those who recognize the fault of the child (and sometimes their own) and remain to love him. There are friends who fear to get near lest they be contaminated and shunned by others. And there is the community which looks with raised eyebrows at any variation from what they have set up as a norm.

Who is this person who has come to us? He is someone who has come back from prison no different from you or me. There is one difference, however, he was caught by a human agency for doing something wrong. We have just not yet been caught. This is what we have to tell to parents, friends, and the community. Here again we have to differentiate between crime and sin.

I remember telling a mother a few years ago that she was just as wrong as her son who had been sentenced for six months. She has never accepted, understood nor forgiven me for saying this.

So the person who comes to us is someone who had been caught and has paid the price that society demanded of him. What does he want of us? What he wants of us is guidance and spiritual advice. What he is looking for through us and what we must try to bring to pass in him is the ability to feel the mercy of God in rehabilitation. He knows when he comes to us what the harsh attitude of the world is toward him, but he also knows, or at least feels, that this is the attitude of the world and not God's attitude and that God has *not* excommunicated him.

He is desperately interested in identification, in finding someone in the Godhead with whom he can identify himself. Why else should he come to us, if not that we represent to him a way by which he can achieve identification?

He is not understood by the world. The hurt that he suffered which impelled him to do wrong is not sufficient cause to bring human mercy to bear—but he senses, if he doesn't know, that in Christ he can find identification and understanding.

So there we are face-to-face with a haunted creature of God. What shall we do?

We are imitative shepherds of Christ at best, but we are shepherds nonetheless and we must try to make this person see that in Christ is identification and understanding.

For this is what the Incarnation and the atonement are about. They were so that we might know that Christ was very man, that He was taking part in sin, that He suffered as we suffer so that He can understand our sufferings. Beyond this, He, the Divine Criminal, wrought for us at the eleventh hour salvation.

If we are able to make these truths known and understood, then identification will begin to take form and the sufferer will be able to say with St. Paul: "Now I am understood, and in time I will come to understand."

Perhaps much more ought to be said about identification. However, I should like to pass along to you two final observations. The first is that the counselling by a parish priest

very often involves trying to find a place for the criminal. It is difficult to get friends and the community to accept him but, as anyone who works with criminals will tell you, the hardest job is finding employment for them. There are limited resources in the hands of a priest in this matter. One can go to foundations or organizations which are set up for this specific purpose and hope to get results, or one can go to employers whom one knows, but even the number of those is limited. The time consumed in doing this is well spent but nevertheless it is consumed rapidly and usually not fruitfully. Again it seems to me that this responsibility could be assumed by a central bureau, agency or organization of the Church.

Finally, we never know whether we shall succeed in bringing the mercy of rehabilitation to be felt by any particular person. But, our duty as parish priests is to make Christ known to all men, and here in particular to those who have been hurt, who have strayed, who have suffered and who come to us to be assured that in the Divine Criminal is perfect identification and understanding. We never know when this will be. It doesn't happen every day, but when it happens it is well for us to have been ready long before.

The Priest As A Prison Chaplain

The Reverend E. Frederick Proelss, has been Chaplain of the City Penitentiary, Rikers Island, New York, since 1953 after coming to this country from Germany where he was a member of the bar.

It is a good guess that in the average we shall have 20% of the inmates in our Sunday services. In the colder season, or when the prisoners expect us to distribute newspapers and magazines, we shall have more. And at Christmas and Easter (with their traditional apples and oranges) we had 70% of the inmates in our chapel. All this is not a bad percentage at all, when compared with the outside parish figures.

The prison chaplain will take care that the atmosphere in the chapel is strikingly different from that in the cellblocks. The inmate is friendly greeted when he enters, and again when he leaves. Each of them here approach the chaplain and ask for special advice or favor, and arrange inter-

views. The officers who have marched the prisoners to the chapel keep now in the background, they have no command or prerogative anymore, and will be called to order as anybody else if such should become necessary. During Holy Communion the personnel will come to the altar and kneel together and next to the inmates. All this expresses the Christian commitment to consider all men as created in the same image of God, and to restore to the whole congregation a sense of dignity and worth, as the inmates may miss them outside the chapel. It is also one little step to meet the prison process of depersonalization.

One more remark at this point. Looked at from the outside (let us say, by the aver-

age clergyman) the prison chaplain may seem to work with and among the least likeable children of this imperfect world of ours. He deals with those who more or less gravely offended against holy and secular laws, who seemingly lived in extreme defiance of moral and social rules, who are people with distorted and warped souls. But when the Chaplain looks only a little more closely into the life stories of such people, he learns that many, perhaps most, people committed to prison have on their own part never received a fair share of what they were expected to give others, namely—respect and acceptance, understanding and love. They did not learn to love, because they never were first loved by men. Psychologically speaking, the chaplain reorganizes the average “criminal” as the final outcome of an arrested emotional development, as the product of a bad and unhealthy early environment, in the creation of which he had no control. The prisoner, therefore, is more an unfortunate and sick person than a vicious and wicked one. (Here I must confess that I am not too happy when I read in the special collect for St. Dismas Day of a way of salvation for “the wicked!”)

Far from seeing in every prisoner a wicked individual for whom the proper treatment is

chastisement and punishment—as just as far from the other extreme, namely the literary cliché that religious and human virtue flourishes best among degenerates. I say, far from these two extremes, the prison chaplain can realistically see in the prisoner a weak and immature man, a sinner only by degrees, differentiated from the more fortunate and respectable of his fellow men (among them judge, jury, guard and chaplain), and just as they, a child of God, and an heir—no matter how estranged—of heaven. The prison chaplain's ministry to the spiritually and socially sick persons under his care is one of reconciliation.

I personally believe that the chaplain's ways of preaching should avoid all thunder and fire and brimstone. A good and clear moral exhortation will be occasionally necessary, and be readily accepted. But the ministry to the sick and frustrated souls who come to the services (the tough ones usually do not show up) has to be more understanding than critical, more encouraging and persuading than pushing. The rebuking and moralising sermon may have its place in the priest's work with the strong and healthy and free—but it is not commendable for the broken ones.

The Establishment Of A Hostel

BY THE REV. JAMES G. JONES, JR.

the Director of Leonard's House, a hostel for released prisoners which he founded and has built from a very small sum of money and a few beds into a new and large home which was recently consecrated by the Bishop of Chicago. Father Jones is also the Chaplain of the Cook County Prison in Chicago. He serves as the Provincial representative of Province V on the National Advisory Board of the Society of St. Dismas.

St. Leonard's House is based upon the basic Catholic theological conceptions of man and sin and upon some rather rebel penological-criminological ideas.

Theologically speaking, I am sure we all agree, that excessive punishment in a prison resulting in a habituated criminal is not in conformity with the Christian religion. A prison must be set upon a platform of security within which a professional team of treatment officers may work toward their specific ends. With this team the chaplain should

and must fit in, working toward his ordained end of uniting the souls of men with God. He must have a good knowledge of the other fields working in prisons, . . . sociology, psychology, psychiatry, Alcoholics Anonymous, Narcotics Anonymous, One Incontinent (a national organization of adjusted homosexuals), etc. The chaplain must not only understand these fields, but he must also be able to fully cooperate with them.

But more than this, the chaplain must walk that difficult tightrope of the intermediary

between the security administration and his children of God, the inmates. He must above all have the confidence of the inmate and the understanding of the administration in his difficult position. With such a working team and system, which I am happy to say we have at Cook County Jail, St. Leonard's House is the last peg on the board: namely, release and follow-up care. I should strongly emphasize that a halfway ex-prisoner house will not and cannot work outside the walls of a purely punitive prison; it must be in connection with a prison system that wants to turn out a man less bitter and somewhat positively changed than upon his arrest.

Hitherto, it has been thought, and truly in many cases, that one of the causes of recidivism lies in ex-prisoners congregating. Thus, in most parole systems, it is a technical violation to be caught in the company of another ex. The problem, however, is with whom is the ex-prisoner going to congregate—the Girl Scouts? St. Leonard's House encourages ex-prisoners, whom we call guests, and graduates, to congregate at the House. We have from 15 to 20 men living in the house and have many others, both graduates of the house and general ex-criminal society visit the house. We always cook extra chow so that we can break bread together. There is a hard room, a TV room, a crafts room, etc., where men can pass their time. True enough, we take a chance, *but not as much of a chance as society takes* by making these men meet on the sly in some bar or poolroom.

Men come to us from penal institutions in the Midwest upon the recommendations of their chaplain. If there is a stationed Anglican, from him, or in his absence, from whomever the chaplain is. We turn down more than one addict at a time, an alcoholic who does not want to stop drinking, known psychotics, more than one psychopath at a time, and 10 or 15-day sociopaths. Other than that, the crime, time, race or religion has nothing to do with his acceptance. He is received as Christ, as we try to fulfill our motto: "Let all guests be received as Christ."

St. Vincent de Paul spoke to his founders of the Vincentian Order telling them how careful they would have to be in order that

the poor would "forgive them the bread they received." We follow this principle at the house by constantly emphasizing that the Church is providing the surrounding *only*, in which they with their own wills and God's grace can make a new start. We try very hard to stay away from the condescending attitude of so many secular agencies of "how much we are helping you, poor soul." Thus, he finds his own job or is directed to a place where "we hear they are hiring," (previously arranged with the employer, but not publicized to the public nor the guest). He pays two dollars a day for room and board and generally makes his own way. All we do is stake them financially until they have a regular check from a fulltime job and provide the environment of a Christian home.

It has been asked how we approach religion with such a diversity of administrations under our roof. Our staff, consisting of three priests—two of whom run the parish next door—four laymen, who practically give their lives for little remuneration, strive to keep a strict rule of life operated by a bell system. When the bell tolls, we go to pray—whether we are in a poker game or in bed. Matins, Mass, meditations, noon intercessions and sung vespers is the daily occurrence. We find that by putting no pressure on our guests they come to realize how this acquired grace works in our lives and in our homes. Many join us after a time or return to their own persuasions. If there is no drawing to God, we don't worry. The guest will carry a memory from St. Leonard's House that will someday come to fruition. If anyone would start a similar house, he should quit if he thinks that it is a convert house. He must be content to sow his seed and let Appolos water.

A weekly staffing of each guest results in one of the staff becoming a special big brother. The staff member invites the guest to a movie, etc.

There are some who will not make out. The utmost honesty must be kept with each of these men. If there is a rule (the fewer the better) it must be enforced. Thus, if a man comes in drunk, he keeps right on going.

We find somewhere between 82 and 90% make good. However, within an institution St. Leonard's has an even greater influence. Namely, in the numerous cases of the man who thinks he can connect on his first day out but isn't sure. I think St. Leonard's standing behind him if he misses, gives a man the courage to go out and find lodging and a job on his first day. The security of knowing he has a home if his own refuses him is beyond measure—but certainly one of the side effects of the work.

Society, particularly the Church, profits from such a work because by being privileged

to financially support such a work, many are able to do their bit towards the biggest problem of American society: crime. Many people, who become morally frustrated when reading of the problem, lose this frustration when they feel they are doing something rather than their former nothing.

This brief sketch of St. Leonard's House should give this conference a notion of a new approach to the imprisoned criminal. Under God, it might even result in another greater metropolitan area attempting to duplicate this experimental, but thus far successful mission.

Comments On Father Jones' Paper

BY DR. FRANK M. HUDSON,

served as the associate director of the Society of St. Dismas from December 1955 to November 1956, when he felt the necessity to resign due to the increase of his work on the Neuro-surgery staff of the Columbia-Presbyterian Medical Center, New York City. During his time as the associate director, Dr. Hudson did much to advance the work and purpose of the organization.

It has been an honor and a pleasure to present to this conference Father Jones' thoughts on this subject.

The pressing need for spiritual help for those outside the law, in different steps along this path—the courts, those in prison, and released prisoners—is evident. It is with no little pride that, as a Churchman, I can represent the Society of St. Dismas—a society that holds the need for solving these problems as its prime goal.

Not the least of these problems is the need for help in a practical sense toward spiritual, mental, moral and physical rehabilitation of people who are being returned to society. It is a problem being dealt with most successfully and in a very comprehensive way by Father Jones and the workers at St. Leonard's House in Chicago. It points the way most encouragingly to what can be ac-

complished by the Church in the Greater New York area.

This, like other problems in the Church cannot be met with apathy—a feeling of “let the other fellow do it.” It can only be solved by willingness, by work, and by an abiding faith. I believe that we as Churchmen have a responsibility here that cannot, and must not, be denied. It is with hope that this conference can today make the beginning real strides toward that end that I come here today.

I would urge you in as strong terms as possible and as earnestly as I am capable that you give prayerful and serious consideration to the thoughts and ideas brought forth by this conference, and that you consider for yourselves a personal share in the work program and future of the Church in relation to this work that lies ahead.



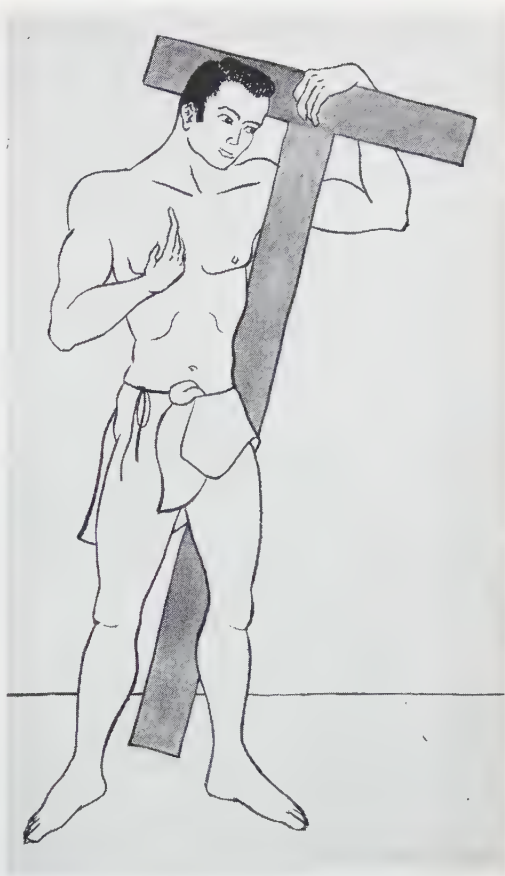
MEMBERSHIP IN THE SOCIETY OF ST. DISMAS

Any communicant of a parish in the Episcopal Church is eligible to join the Society as an active member. Persons who are members of other liturgical Churches (Roman, Orthodox, some Lutheran) and who are interested in the Society may join as associate members. All other persons interested in the Society are welcome in its membership without any requirements of them as limited members.

Requirements of active members are to receive Holy Communion on the Feast of the Penitent Thief and at least one other day the year for the intention of prisoners and the work of the Society. Active members are urged to say frequently (preferably daily) the Collect of the Penitent Thief.

Associate members are required to receive Holy Communion in their own Church on the Feast of the Penitent Thief (26 March) or the Sunday closest to it, for the same intention as active members.

No special requirements are made of limited members, but all members are requested to pray for the continued work of the Society and its growth and development.



APPLICATION for Membership in the Society of St. Dismas

NAME DATE

ADDRESS..... CITY..... STATE

PARISH AFFILIATION

DATE OF BIRTH..... MALE... FEMALE

APPLYING AS:

Active () Associate () Limited () Lay () or Clerical ()

There are no dues for membership in the national organization. The Society depends completely upon the support of offerings from its members.

Applications should be sent to: **THE SOCIETY OF ST. DISMAS**, 250 West 10th St., New York 14, N. Y. Checks should be made payable to: Mrs. Madolin Cervantes, Secretary.



AND JESUS INCREASED IN WISDOM AND STATURE, AND IN FAVOUR
WITH GOD AND MAN.

—*Saint Luke 2:52.*

February Saints

BY A SISTER OF O.S.H.

In the dark hours of the first Good Friday, as our Lord hung dying on the cross, there must have been more than a few in Jerusalem who, attracted to Him in time past, had never had the courage to speak out openly in his favor, and now, so they sadly believed, had lost forever the chance to be His disciples. Such thoughts must have been in the mind of the wealthy and respected Joseph of Arimathea, a good man whom fear had held back from following Christ. Now, when it seemed too late for anything else, Joseph thought of one thing he could still do; and when the long agony was over, he summoned up his courage and went to Pilate to ask that the body of Jesus be given to him, instead of being thrown into a common grave. The Sabbath was near; there was no time to prepare the body properly; but he carefully wrapped it in clean linen and laid it in a decent tomb. When the Sabbath was over the women could do what else was necessary.

We know no more than this of Joseph of Arimathea. Many legends have grown up about him, in particular that which tells of his carrying the Grail, the chalice of the Last Supper, to England and building the first English church at Glastonbury. There seems to be no particular historical evidence to support this, however, and his real claim to sanctity rests on the choice he made in the crisis of that first Good Friday. His feast is celebrated on various days, one being February 22.

St. Matthias, whose feast is on February 24, was chosen by lot to take Judas' place among the Apostles. His ministry took him probably to Cappadocia in eastern Asia Minor, where he is said to have been martyred, perhaps by crucifixion, about the year 64.

In the year 107 there died by martyrdom two famous bishops, Simeon of Jerusalem and Ignatius of Antioch. St. Simeon appears to have been the immediate successor of St.

James, first bishop of Jerusalem, and is said to have endured so heroically the tortures that preceded his death that all beholding him were amazed. His feast is celebrated on February 18.

St. Ignatius of Antioch was a convert of St. John the Evangelist, and supposed to have been consecrated bishop by St. Peter. His reputation for holiness must have been great, for while he was on his way, under guard, to Rome and martyrdom, he was met in every province by delegations of bishops and other Christians come to see and speak with him. He begged them not to try to save his life, and on arrival in Rome he was thrown to the wild beasts in the arena. His feast is February 1.

Two other martyrs whom we remember in February are St. Agatha, who suffered in the Decian persecution of 250-251, and St. Dorothea, who died about 303, in the terrible



SAINT MATTHIAS

(Courtesy of Metropolitan Museum of Art)

persecution under Diocletian. St. Agatha, daughter of a wealthy Sicilian family, refused the hand of Quintianus, the governor of the island. When he discovered that she was a Christian, his rejected love, doubtless already well mingled with resentment, turned to bitter hatred, and he was himself responsible for the tortures from which she died at last in prison. Her feast is on February 5.

St. Dorothea, a native of the same Cappadocia which had seen the martyrdom of St. Matthias more than two centuries before, showed a like fortitude with St. Agatha in her sufferings. It is said that a witness of her torments jeeringly asked her to send him some fruit and flowers from the Paradise which she hoped to enter. The saint promised to do so; and just after her death, according to the story, as the scoffer was relating the incident to his friends with much hilarity, an angel stood before him with three apples and three roses. The man, won by the miracle, became a Christian and followed the saint to death. St. Dorothea's feast is on February 6.

In the fifth century Christianity was carried by St. Patrick to Ireland, where it spread with tremendous rapidity. Almost immediately monasteries began to spring up, and one of the most famous of these was that of Kildare, founded by St. Bridget.

Daughter of a family of some tribal eminence, Bridget gained her father's consent to her taking the veil while she was still in her teens, and established with a few companions the convent of Cill-Dara, or "the church of the oak," so named for the great oak tree under which it stood. Her fame shortly attracted not only women but men, so that in a few years Kildare became a kind of double monastery. From this it soon grew into a cathedral city which was a center of art and learning, as well as of holiness, throughout much of western Europe.

What we know of St. Bridget as a person is difficult to disentangle from the mass of legend that has grown up about her. She seems, however, to have been a woman of excellent judgment and practical common

sense, inclined rather to moderation than to the exaggerated austerities that sometimes tended to accompany Celtic, like Egyptian, monasticism. The rule which she gave her nuns was long followed all over Ireland and the majority of Irish nuns considered her their spiritual mother. She died in 529; her feast is celebrated on February 1.

Of St. Scholastica, the sister of St. Benedict, we know, if anything, even less than of St. Bridget. It is said that she consecrated herself to God even earlier than her brother, and that when he established his great monastery at Monte Cassino, she settled in a valley near by, probably as head of a community of nuns under his direction. Once a year she met with him in a spot not far from the monastery, and they spent the day together. On one of these occasions occurred the only recorded episode in her life. As the day drew to a close, she begged Benedict to stay with her through the night, but he refused, saying that the Rule forbade his remaining out of the monastery at night. Scholastica then turned to God with her request, and received in answer a rainstorm that made it impossible for her brother even to step out of doors; wherefore perforce he acceded to her desire. Many writers have seen a lesson in this incident; Scholastica was doubtless aware of her approaching death—she died three days later—and this was one occasion when charity dictated for St. Benedict something other than strict obedience to the Rule. St. Scholastica died about the year 550, and is remembered on February 10.

It is a sad fact of history that even the noblest institutions are eventually infected by human selfishness and pride, and begin to decay. The monastic life, with its particularly high and difficult goal, has been no exception, and by the tenth century there was considerable need for reform among the sons and daughters of St. Benedict. The abbey of Cluny, founded in 910, did a great deal to raise monastic standards, but there was still room for improvement in many places.



ST. AUGUSTINE'S CHAPEL AT HOLY CROSS

About 970 a young noble entered the monastery of San Apollinare in Italy. The Cluny form had left its mark here, but young Romuald shortly became dissatisfied, and endeavored to establish a life of greater strictness. Probably he was not too tactful about it; at any rate, he was permitted to leave San Apollinare and retire to a life of extraordinary severity under the direction of a hermit named Marinus. After a few years he began a wandering life all over Italy, founding and reforming something like a hundred monasteries. His ideal was the establishment in the western Church of the hermit life of eastern monasticism, and it was realized in the Camaldolese order, which developed out of one of his monasteries,

founded in 1012. He died in 1027, alone in his cell; his feast is on February 7.

One of the monasteries which came under St. Romuald's influence was Fonte-Avellana, which received from him a rule similar to that which he later established at Camaldoli. Here, about 1035, came Peter Damian, a young university teacher of Parma and Ravenna, who proceeded to plunge into the austere life with such fervor that his health was seriously affected. He recovered, and in 1043 became prior of Fonte-Avellana; in which office, doubtless having learned from his own experience that austerities can be carried too far, he introduced some wise moderation of the rule.

In 1057, much against his will, Peter was made Cardinal Bishop of Ostia. He had already become known by his writings on the vices of the clergy, and now, since he had to be a cardinal, he brought his position and authority into the battle for clerical reform. Various popes found him valuable too as a legate and arbiter in settling disputes and schisms; and it was while returning from one such mission in Ravenna that he fell ill and died at a monastery near Faenza in 1072. He was from the first venerated as a saint by his own order, and by that of Camaldoli when the latter absorbed the order of Fonte-Avellana. His feast is celebrated on February 23.

Not many years after the death of St. Peter Damian, a Norman knight in England was presented with an infant son whom he named Gilbert. As the boy grew up, it became obvious that he would never make much of a knight, so he was sent to France to study, and in due time became a priest. His father bestowed on him the livings of Sempringham and Tirington, which were more or less family property, and at the former, about 1130, Gilbert founded a house of nuns, under a rule similar to that of the Cistercians. Within a couple of decades this spread to a number of new foundations, and eventually Gilbert found it necessary to establish an order of men, under the rule of St. Augustine, to act as chaplains and spiritual directors to the nuns. However, he retained the government of both orders in his own hands until extreme old age virtually compelled him to give it up.

Although Gilbert himself did not take the vows of religion until a few years before his death, his whole life was so absorbed in the care of the order that it is hardly possible to think of him in any other connection. He died at Sempringham in 1189, and is remembered on February 4.

One other day of importance in February is, of course, the feast of the Purification of the Blessed Virgin Mary, celebrated on February 2, the fortieth day after the Nativity. This feast was kept in the eastern Church from as early as the fourth century,

and as with many of the ancient feasts, different aspects of it were emphasized in various times and places—the meeting with Simeon and Anna, the first coming of our Lord into the temple, and so on. In general the eastern Church celebrates it as a feast of our Lord, the western Church as a feast of our Lady. Since the eleventh century it has also been the day of the blessing of the candles



A GILBERTINE CANON



Book Reviews



BY SYDNEY J. ATKINSON, O.H.C.

UNDERSTANDING THE SACRAMENTS, by Carroll E. Simcox, Ph. D. (Morehouse-Borham, 1956) pp. 104. Cloth. \$2.15.

Father Simcox has already produced invaluable books on the Creed, the Lord's Prayer, the Ten Commandments, and Worship. This new one on the Sacraments keeps up the same standard of excellence. They can be used most profitably by clergy for Confirmation instructions or just as profitably for private consumption.

In *Understanding the Sacraments* the author first deals with the sacramental idea generally as we make use of it in daily living. Then he goes on to discuss especially the Christian Sacraments in the second chapter. Each succeeding chapter takes up one of the seven Sacraments and there is a final chapter entitled *The End of It All*. Each chapter is prefaced by quotations from outstanding writers and by a suitable prayer from the *Book of Common Prayer*.

Dr. Simcox has a pleasing conversational style. He does not side-step controversial problems (e.g. the number of sacraments), but he treats them so fairly that I don't think I will get any reader's "dander up." A brief but excellent historical survey of Biblical and patristic writings is given in *Chapter II Holy Orders*. Altogether this is a most welcome book for the priest, the teacher, or the plain ordinary enquiring layman. This is the December Embertide selection of the Episcopal Book Club.

THE FOLLOWING FEET by *Ancilla*. (Seary Press: Greenwich, Conn., 1957) pp. 2. Cloth. \$2.75.

This, as the author tells us, is the story of a strange pursuit. It begins in Germany where she wanders tourist-fashion into a church to see some paintings. There she has an Encounter with One she is to seek in years to come.

The changed direction in which her life moves henceforth leads her through agnosticism and humanism, and finally to the Church. She is conscious throughout these



years of increasing knowledge of God that she not only seeks, but is sought—pursued by the "Following Feet."

Though the book was written with the help of diaries, the author has omitted non-essentials and avoided the sentimentality so common to diary-keepers. The realism with which she faces herself in the "strippings" and "descent into hell" required for her purification give power to the narrative.

The element of suspense in the story makes you want to read it from end to end at one sitting. Though the essentials of the plot are as old as creation itself, the details differ, and much of the imagery and mode of expression will provide a fruitful source of meditation.

M.M., O.S.H.

The Order of The Holy Cross

This month we are devoting our magazine to articles about the Society of St. Dismas and the Church's prison work. We welcome these contributors to our pages and want to

put as much space as possible at their disposal. Therefore, we are giving only a brief summary of the Order's outside appointments.

— JANUARY —

Father Superior made his visitation to Mt. Calvary, Santa Barbara, California, from the 2nd to the 21st. Then he went to Versailles where he delivered lectures on Africa at the annual Conference Week at Margaret Hall School.

Father Turkington received the Junior Vows of Sister Alice at Saint Helena's Convent, Newburgh, on the 1st, and attended a meeting of the Educational Committee of the National Council on the 11th.

Father Atkinson gave a lecture on plain-song to the Mid-Hudson Chapter of the American Guild of Organists at Poughkeepsie on the 21st; conducted a retreat at the House of the Redeemer, New York City over the weekend of the 25th. He gave two Li-

berian Mission illustrated talks: one at the Philadelphia Divinity School on the 28th, the other at Saint Paul's Church, Rochester, N. Y., on the 28th.

Father Bicknell conducted a mission at Saint Paul's Church, Bantam, Conn., 13th to 20th, and gave a series of addresses and a sermon at the Church of the Redeemer, Merrick, Long Island, N. Y., over the weekend of the 26th.

Father Terry left the house on the 13th to start another round of visits to seminaries associated with the Order. He conducted the School of Prayer at Saint Paul's Church, Watertown, N. Y. After that he went up to visit Canadian seminaries and theological schools.

— FEBRUARY —

Father Superior will be making his visitation at Saint Andrew's School, Tennessee, until the 9th of the month.

Brother Michael will give an address on the Religious Life at Saint Michael's Church, Bristol, R. I., on the 4th.

Father Turkington is to conduct a Clergy Retreat for the Diocese of Georgia, from the 12th to the 17th.

Father Bicknell is to conduct a Quiet Day at the Church of the Mediator in the Bronx, N. Y., on the 26th.

Father Adams, in addition to his regular Sing-Sing Chaplaincy work, is scheduled to conduct a retreat at Christ Church, West Haven, Conn., the weekend of the 2nd.

Father Terry will conduct a School of Prayer at Saint Matthew's Church, Woodlawn, N. Y., 17th to 20th; and a retreat for members of the Confraternity of the Love of God at the Newburgh Convent on the 23rd and 24th.



THE OLD OAK IN THE CLOISTER GARTH
WEARS A COAT OF SNOW

An Ordo of Worship and Intercession - Feb. - Mar. 1957

- 15 *Friday* G Mass of Epiphany v—for the sick
 - 16 *Of St Mary* Simple W gl pref BVM (Veneration)—for the Community of St Mary
 - 17 Septuagesima Semidouble V cr pref of Trinity—for all laborers
 - 18 *St Simeon BM* Simple R gl tract instead of Al'eluia in festal and votive Masses till Easter—for all religious
 - 19 *Tuesday* V Mass of LXX Gradual without Tract on ferias till Lent—for the Confraternity of the Christian Life
 - 20 *Wednesday* V Mass of LXX—for all who mourn
 - 21 *Thursday* V Mass of LXX—for the Confraternity of the Love of God
 - 22 *St Joseph of Arimathea* C Double W gl—for the Priests Associate
 - 23 *St Peter Damian* BCD Double W gl cr—for all bishops
 - 24 Sexagesima Semidouble V cr pref of Trinity—for world peace
 - 25 *St Matthias Ap* (transferred) Double II Cl R gl cr pref of Apostles—for the conversion of the Jews
 - 26 *Tuesday* V Mass of LX—for the Seminarists Associate
 - 27 *Wednesday* V Mass of LX—for doctors, nurses and hospital attendants
 - 28 *Thursday* V Mass of LV—for all in military service
- March 1 *St David* BC Double W gl—for the Church of England
- 2 *Of St Mary* Simple W gl col 2) *St Chad* BC pref BVM (Veneration)—for the Order of St Helena
 - 3 Quinquagesima Semidouble V cr pref of Trin'ity—for the afflicted
 - 4 *Monday* V Mass of L—for the Russian Orthodox Church
 - 5 *Tuesday* V Mass of L—for prisoners
 - 6 Ash Wednesday V before principal Mass blessing and imposition of Ashes at Mass pref of Lent—for all penitents
 - 7 *St Thomas Aquinas* CD Double W gl col 2) feria 3) Ash Wednesday cr pref of Lent unless otherwise directed till Passion Sunday—for theologians
 - 8 *Friday* V Proper Mass col 2) Ash Wednesday—for Companions of the Order of the Holy Cross
 - 9 *Saturday* V Proper Mass col 2) Ash Wednesday—for our enemies
 - 10 1st Sunday in Lent Semidouble V col 2) Ash Wednesday cr—for the return of the lapsed
 - 1 *Monday* V Proper Mass col 2) Ash Wednesday—for the Liberian Mission
 - 2 *St Gregory the Great* BCD Double W gl col 2) feria 3) Ash Wednesday cr—for all choir-masters, organists and choristers
 - 3 *Ember Wednesday* V Proper Mass col 2) Ash Wednesday—for those to be ordained
 - 4 *Thursday* V Mass as on March 11—for our seminaries
 - 5 *Ember Friday* V Proper Mass col 2) Ash Wednesday—for the clergy
 - 6 *Ember Saturday* V Proper Mass col 2) Ash Wednesday—for the reunion of Christendom

NOTE: On lesser and greater Doubles in Lent Mass may be said of the feria V col 2) feast—on the days marked in italics ordinary requiem or (out of Lent) votive Masses may be said.

... Press Notes ...

I want to talk with you a few minutes about the Holy Cross Magazine. The Magazine is primarily the medium for giving information about the work and life of the Order and for providing articles helpful in the spiritual lives of the readers, keeping the tone Devotional. Because this is the object of the Magazine there is no news of the general Church, except in-so-far-as it touches or affects the work of the Order. It is the only one of its kind in the Episcopal Church and in no way is in competition with any of the other magazines or publications of the Church. We intend to spread the full Catholic Faith as we know it and is to be practiced in this Church.

I mention this because numerous people have offered suggestions as to how we may increase our circulation and some think that we should include "news" of the Church, particularly in this country. Should we do so we would be changing the character of the Magazine from the intention of it from its beginning. And, we would be obliged to have professional news service and correspondents that would cost a lot of money, and then the subscription price would have to be advanced to perhaps nearly twice the present price. The Holy Cross Magazine is NOT a business project at all yet we are interested in increasing the circulation. We feel that this increase will come as the present readers TELL OTHERS of the valuable things for the devotional life that are in it each month. The articles are diversified enough to assure the readers of something that will help them each month. We feel that it is to be by "word of mouth" advertising that the worth of the Magazine will be appreciated and thereby the number of readers increased. "Word of mouth" was the way Our Lord spread the Gospel and we certainly can follow Him in that. Just stop and think how many things you have purchased and tried merely because someone "told me about it."

We were very busy during the weeks be-

fore Christmas taking care of renewals and in the six weeks before Christmas we received 232 NEW subscriptions, both gift and individual. This is a large number and to us indicates that many people have come to see the value of the contents of the Magazine. Another satisfying statistic is that almost 90 percent of the Christmas gift subscriptions were renewed by the donor. Those who did not renew the gift will be reminded again that the subscriptions have expired and we would like them to renew even though it is past Christmas. And then we still have to hear from a large number of the individual subscriptions that expired in December and January. If these do not renew it means that the gain we made in the new subscriptions will be wiped out and we start just where we were before, numerically. Correspondence from subscribers shows that most of the failure to renew on time is due to oversight, and frequently we hear that the person 'did not receive an expiration notice'.

In regard to that, we enclose an expiration notice in the copy of the month of expiration then send them *Next* month's issue with a reminder that the subscription "expired last month." I know it is easy to remove the notice when reading the Magazine and then lose sight of it, and that is why another notice is sent reminding them of the date of expiration. Thanks for this reminder are numerous. Of course we are fully aware of the fact that some do not care for what we have from month to month, and that is one reason why we endeavor to vary the subject matter as much as possible. These are things that every magazine editor has to face and the promotion staff to try to solve. So, I go back to the first part of my notes and ask you to think on the purpose of the Magazine and how we can get more people to receive the benefits of it.

Thanks to you all for helping us in this part of God's work.